THE CHVRCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Vol. XXII Philadelphia, November, 1933 No. 2

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County offices under the direction of local committees are established at Bedford, Reading, Altoona, Towanda, Media, Chambersburg, Huntingdon, Allentown, Williamsport, Wilkes-Barre, Lewistown, Stroudsburg, Norristown, Easton, Montrose and Wellsboro.

Questions about the organization and extension of this work for children in eastern and central Pennsylvania may be addressed to the Philadelphia office. The Society receives children without restrictions as to race, creed or color, caring for them with due regard to their religious faith. You can share the responsibility of caring for these children either through special contributions or by opening your home to a child.

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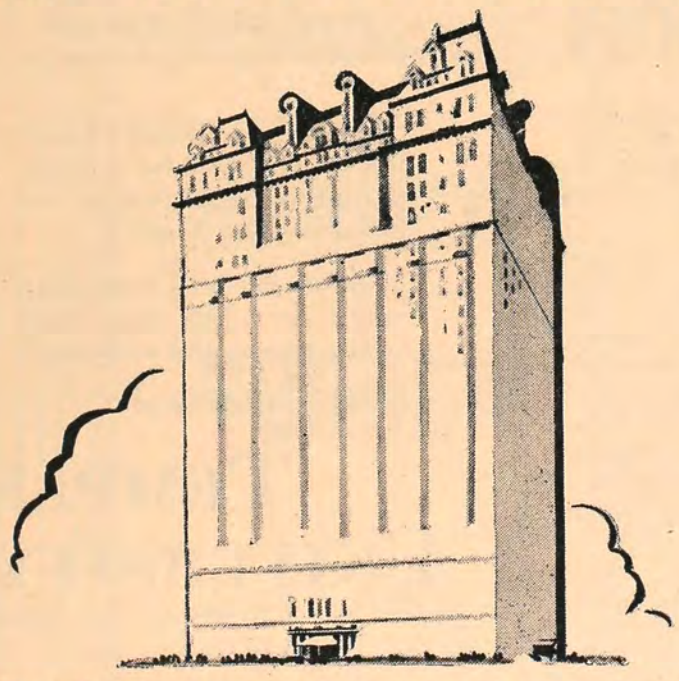

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THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Every Month Except June, July, August and September

Object

1. To promote Unity of Diocesan Life
   (a) By disseminating news of the Diocese, its institutions, parishes and missions.
   (b) By printing letters and pastorals by the Bishop from time to time.
2. To promote the Missionary and Benevolent Work of the Diocese
   (a) By publishing reports and appeals.
   (b) By recording current news and events.

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VOL. XXII: NO. 2 PHILADELPHIA, NOVEMBER, 1933 Fifteen cents a copy One dollar a year

The Bishop's Message

In his address to the Catholic Congress, the Reverend Rector of the Church of the Advent said, "The Social implications of Catholicism have been recognized to a greater extent in England than in America." After referring to certain conditions, he says, "Even the Bishop, in whose eyes *the apportionment looms so large, that it seems to have displaced the Gospel.*" This cannot be said of the Bishop of Pennsylvania, nor as far as figures speak, can it be said of many of our Bishops. I wish the apportionment loomed larger. We have a National Council that carefully scans the field and its need and asks of each Diocese a certain percentage of *what it spends on itself.* Yet some of these Dioceses only promise 1/3 or 1/10 or 1/14 of what is asked. Pennsylvania has always tried to do its best. It is not a matter of pride only, but an endeavor to do exactly what Dr. Hamlin intimates that it does not do "preach the Gospel." The Parish or Diocese that confines its efforts and its gifts to its own territory exclusively is destined to die. It has not the spirit of the Master. "It is more blessed to give than to receive." Someone has said that such a Parish is like an oil refinery that just refines enough oil to run its own machinery.

The National Council assessed each Diocese upon the current expenses of the Parishes within its confines. If we do not want a large assessment the remedy is within our own power. If each Parish does not meet its assessment, the deficit falls upon the other Parishes, many of which are poorer than themselves. These are simply statements of fact.

The people of our Diocese have been very gracious. We all recognize world conditions and know how difficult it is to secure the amounts asked. The Bishop has many times thanked God for the spirit of generosity and self-sacrifice that exists among his people. We have promised to raise a larger percentage of our apportionment than has been promised by any of the larger Diocese. I hope that we will do it. We want the Church to feel that there is still the spirit of Christ among us and that His last command, "Go ye into all the world and preach the Gospel" is still a compelling power. Will not each parishioner help his Rector to raise his apportionment? Will not some still blessed with this world's goods help to supply the $30,000 which the Diocesan Contributor's Fund still needs?

The Missionary work is not an academic question. We have asked volunteers for God. They have come and entered His service. On lonely fields of service they have given their lives for a mere subsistence. Now even that subsistence is in danger of being taken away, and unfitted for other service, shall we abandon them to the poorhouse or a death of bitter disappointment? Someone told me of looking into a dictionary for a definition of "stipend." To his surprise he found this *"Stipend*—a very small salary—usually applied to a Clergyman's salary." This can truly be said of our Missionaries' stipends. They have been willing to work for the Master irrespective of the stipend. Shall we even take away from them the possibility of *working* for the Master? National Council has exhausted its resources. These must either be replenished by the Church whose work the Council is doing, or some Missions must be closed; some people denied the Gospel; and some of the soldiers of Christ denied the privilege of fighting.

Thanksgiving Day

This month the President will again bid us to assemble in our respective places of worship and thank God for His many blessings to us as a Nation and as individuals. We certainly have reason to do His bidding. We have gone through years of hardship and the end may not be yet in sight, but we certainly feel the cheer and hope of a movement in the right direction and of some improvement in business conditions.

The true way of thanking God for His blessings is in sharing these blessings with His other children who have less. The poor, the sick, the afflicted are all at our doors and the Christ has said, "Inasmuch as ye have done it unto one of these my brethren, ye have done it unto me."

We think of our magnificent Episcopal Hospital and its great needs and inadequate provision. It is

the crown and pride of our Institutions. It receives no aid from State or Welfare. It is the Church's contribution to suffering humanity. On Thanksgiving Day in every Church in the Diocese, an opportunity will be given to soothe and aid our suffering brothers by contributing to this magnificent and needy Institution.

Our New Hope

Ever since your present Diocesan has been in office, he has felt the need of the assistance of a man of education and culture; of comfortable financial condition so as to give his service free of charge; and of such consecration to God that all will recognize the spirit of Christ as the inspiration of that service. He has found such a man in Mr. Spencer Ervin, who has consented to take a position with the title "Vice-Chairman of the Executive Council." He will be glad to consult with Vestries and others and to give any information concerning the work of the Church, especially its Missionary work. He is willing to act as the Bishop's messenger that the knowledge of the work may become the possession of all who wish to know. To the Bishop he has been well known for his Christian zeal and service for many years. He is also well known to a large number of our active Church workers. He will be in the Church House certain hours each week and will be glad to make appointments for calls at the homes of those who wish to consult with him. The Bishop knows that he will receive the most cordial and affectionate welcome from the entire Diocese and that God's richest blessing will rest upon his labors.

RURAL CHURCHES UNITE FOR ANNUAL FOUNDER'S DAY ANNIVERSARIES

On Sunday, November 12, at 2.30 P. M., St. Mary's Church, Warwick, together with other nearby churches which were founded by and ministered to by the late Rev. Levi Bull, will institute Founder's Day, which will be celebrated annually by each Church in rotation. The coöperating churches are: St. Mary's, Honeybrook; St. Andrew's, West Vincent; St. Thomas', Morgantown, and Bangor, Churchtown.

The late Father Bull did such a grand pioneer work in these parts and had such an influence in the Church in general that it is most fitting to have his name and labors commemorated in such a way as the institution of Founder's Day will provide. The sermon on this occasion will be delivered by the Rev. Crosswell McBee. St. Mary's Church is located on Route 23, three miles east of Elverson.

ORDINATIONS

Bishop Taitt officiated at the ordination of John Aubrey Cragg to the Diaconate, on Wednesday, October 18, in St. Peter's Church, Weldon. The Rev. George Copeland, Rector of St. Peter's, was the Presenter and also preached the sermon. Mr. Cragg will serve as Curate at St. John's, Lansdowne. He is a graduate of the Philadelphia Divinity School, and was born in Philadelphia April 27, 1904.

On All Saints Day, November 1, the Bishop will officiate at the ordination of the Rev. Stanley LeRoy Welsh, to the Priesthood, in St. Bartholomew's Church, Wissinoming. Mr. Welsh entered the ministry from St. Bartholomew's, and will be presented by the Rev. John R. McGrory, in charge of St. Bartholomew's. The Rev. Edmund H. Carhart, Rector of St. Mark's, Frankford, will preach the sermon. Mr. Welsh will serve as assistant at St. Mark's.

NEW RECTOR TAKES CHARGE OF JENKINTOWN PARISH

The Rev. Reginald George Davis, called to the rectorship of the Church of Our Saviour, Jenkintown, to fill the vacancy caused by the death of the Rev. Dr. George A. Hanna, assumed charge of the parish on October 17 and officiated at the regular Sunday services for the first time on the following Sunday. Mr. Davis comes to this Diocese from the Diocese of Bethlehem where he was Rector of Trinity Church, Carbondale, from 1929 until he resigned to accept the call to Our Saviour. He was born in Stamford, Conn., June 6, 1897, and is a graduate of William and Mary College and the Virginia Theological Seminary. Mr. Davis was made a Deacon in 1925 by the late Bishop Beverly D. Tucker, of Southern Virginia, and was advanced to the priesthood in 1926 by the same Bishop. His first charge was St. Paul's, Kenbridge, in the Southern Virginia Diocese. Subsequently he was Associate Rector of Grace and Holy Trinity Church, Richmond, Va., until he went to Carbondale, in 1929.

FORMER PRIEST HERE ACCEPTS OMAHA CALL

The Rev. Victor E. Holly, formerly Priest-in-charge of St. Cyprian's Mission, Elmwood, and Holy Spirit Mission, South Philadelphia, was elected last month to the rectorship of St. Philip's Church, Omaha, Nebraska, succeeding the Rev. John Albert Williams, who served St. Philip's for 42 years until his death in February of this year. The Rt. Rev. Ernest V. Shayler, Bishop of Nebraska, was present at the meeting which tendered the call to Mr. Holly.

Mr. Holly, who is one of the younger of the Church's colored clergy, is a grandson of the late Rt. Rev. James T. Holly, the first Missionary Bishop of Haiti, and was born in Haiti, in 1904. Following his graduation at the Philadelphia Divinity School he was ordained, in June, 1929, by the late Bishop Garland, and was appointed in charge of St. Cyprian and Holy Spirit. A few years ago Mr. Holly resigned his work at these Missions and took up work in Haiti.

BISHOP TO INSTITUTE REV. JOHN CRAIG ROAK

Bishop Taitt on the evening of All Saints Day, November 1, officiates at the Institution of the Rev. John Craig Roak as Rector of Gloria Dei (Old Swedes) Church, Philadelphia. Later the Rector and Mrs. Roak will be given a reception by the congregation. Mr. Roak was called to the rectorship of Gloria Dei last June, succeeding the Rev. J. Lowry Hady, who resigned to go to the Diocese of Missouri. The new Rector of Gloria Dei was born in Philadelphia and is a graduate of the Philadelphia Divinity School. He studied in the Department of Architecture at the University of Pennsylvania, and after several years in the business world decided to study for the ministry. Before entering the Divinity School he was associated with St. Paul's Church, Waco, Texas, as Director of Religious Education. While serving at the Resurrection Mission in Mayfair, he was made a Deacon by Bishop Taitt, and later while Curate to the Rev. Dr. Joseph Fort Newton when the latter was Rector of St. Paul's, Overbrook, Mr. Roak was advanced to the priesthood.

MISSION HYMNALS

About 200 Mission Hymnals have been received at the Church House and quantities may be purchased at a small cost. Apply to the Rev. Richard J. Morris, Bishop's office.

The Every Member Canvass and Preparation for 1934

By The Rev. C. E. Snowden
Chairman, Diocesan Field Department

Bishop Cross, on the eve of his leaving Philadelphia for Rhode Island after spending two weeks in the Diocese, spoke with a great deal of feeling these significant words: "It has been a rare privilege to be among you. I do not believe you realize how enheartening it is to be able to speak to, and meet face to face, men and women who manifest devotion, faithfulness, and intelligent interest in the missionary work. I am going back home a different man. They have revitalized my own faith in missions. And this is no small contribution, for there are times in the life of a missionary, as well as of other men when there is a question in our minds as to whether the people back home care. My contact with the brethren dispels forever from my mind any such doubt. I feel now that I can go back to my men in Spokane and tell them without any qualification that yonder in Pennsylvania they do care, and care vitally. My last word to you is 'Keep the home fires burning, the home fires of unwavering faith and continued prayer and sacrificial giving.' You know, as do I, that the missionary work of our blessed Church will fail if the faith and devotion and spirit of sacrifice fail at home."

The Field Department of the Diocese is indeed grateful to Bishop Cross for his very generous service and faith-inspiring words during the two weeks of his stay with us. He has a winsome spirit, and wherever he went won new supporters to the cause of missions.

Two outstanding events register a new interest in the life of the Diocese. On Thursday evenings, October 5 and 12, there were two dinners given at the Penn A. C., at which the average attendance was 250 men, representing 75 stations. Bishop Cross and the Rev. Charles H. Collett, of New York, were the special speakers. The Bishop spoke in general terms about the work of the continental missionary fields and, Mr. Collett talked of foreign fields. At the second meeting Mr. Collett presented the technique of the Every Member Canvass.

The second outstanding event was a luncheon meeting of 400 women responding to the able leadership of Mrs. Hill. This was the first of its kind ever held in the Diocese of Pennsylvania. It is the first time that the women of the Diocese have met for the express purpose of helping the Field Department in its program. The special speakers were Bishop Cross and the Rev. Charles H. Collett. These meetings have demonstrated that there is a deep interest and spirit of cooperation among our people in the life of the Diocese.

Beside these mass meetings there were special ones held in several Convocations. At St. Paul's, Chester, there was a large congregation, exceeding 600 people, and the Church of the Redeemer, Bryn Mawr, was the meeting place of another large congregation to hear Bishop Cross. He also spoke at the Convocations of South and North Philadelphia. Throughout the Bishop's sojourn with us 18 meetings and services were held.

The Diocese of Pennsylvania enjoys in reality what we have heard spoken of in general in complimentary terms, "The Diocese of Pennsylvania furnishes leadership to the whole Church." We take our place as first among the seven larger Dioceses whose quota is $100,000 or more, by assuming 73% of our quota to the General Church. This is an enviable place to occupy, and judging from the interest displayed, we are not going to relinquish it.

Interest that is not capitalized in definite action brings no result. It is here the Every Member Canvass suggests itself as the most efficient method whereby we can retain the highest degree of interest.

The Every Member Canvass should be educational, pastoral, evangelistic, and financial. The point of it all is that it must be for more than financial support only. The Church cannot exert the influence it should unless all its members are fully informed, and are mutually interested in all its problems. The only thing which might be worse than a canvass for finances alone would be to hold no canvass at all in the parish. It must not be taken for granted that subscribers of 1933 will continue to subscribe the same amount for 1934. Those parishes who proceed along this method have suddenly awakened to the realization that they are financially unsound. If members feel that they must reduce their financial support, the Vestry should know in advance of incurring a deficit, which always materializes when we take things for granted financially. We can do no better than to take as our guide the slogan of the National Field Department:

"NO PARISH TOO SMALL TO BE CANVASSED;

"NO PLEDGE TOO SMALL TO BE CONSECRATED."

To hold a canvass means work. It requires weeks of preparation, the securing of canvassers, setting up the adequate machinery to hold the canvass, studying conditions at home and abroad, holding meetings, and instructing the people. There must be special sermons and extra calls. All this re-

THE 1934 BUDGET FOR MAINTENANCE

TOTAL FOR THE GENERAL CHURCH	$236,500
TOTAL FOR OUR OWN DIOCESE	166,378
GRAND TOTAL	$402,878

The Diocesan Budget is apportioned as follows:

Department of Missions	$66,700
City Mission, including Court Work and Blind	16,095
Religious Education and Social Service	3,295
Executive Office, including office of Executive Secretary, Treasurer, Field Department and Publicity Department	12,889
Commission on Recruiting for the Ministry	3,000
Interest on Mortgages Guaranteed by the Diocese	3,990
Student Work at University and Colleges	4,000
Church Work Among Deaf	2,284
Church Farm School	21,000
Seamen's Church Institute	3,225
Episcopal Hospital	21,000
Church Extension and Bishop's Bricks Funds	7,500
Church Training and Deaconess House	1,000
Contingent Fund	400

solves itself into the question, "Is it worth it?" It is worth all it costs.

Not the least of the benefit derived is the renewed or increased interest of the body of canvassers. There are two kinds of people in any Church; those who need to work, and those who need to be worked upon. The Every Member Canvass provides the method whereby these two groups are brought into closer relationship with each other and with the Church.

The wise leader of the Every Member Canvass must exercise care in placing membership in one category or the other. He will also see that every person who should work is an instructed canvasser. Every canvasser should know:

(1) The aim of the parish in the community. The program for the coming year.

(2) The budget for the parish.

(3) The budget for the Diocese.

(4) The budget for the National Church.

LITERATURE—PLEDGE CARDS

"Horizons," National Council leaflet, No. 2172.

"Is your parish worth supporting?" No. 2171.

"No parish too small to be canvassed," No. 2173.

"No pledge too small to be consecrated," No. 2174.

These can be obtained for general distribution from the Church House. Duplex pledge cards for the canvass can also be obtained on application.

For the clergy or canvass chairman, "The Parish Reconstituted" can be obtained from the National Field Department. This is in mimeograph form. It is of very valuable assistance to those who desire suggestions on the topic of Parish Programs.

With the appointment of Mr. Spencer Ervin as Vice-Chairman of the Executive Council, the Diocese secures the valuable services of a consecrated layman who is well versed in the mechanics of the Field Department and has the missionary cause at heart. He can be secured for Vestry conferences or will present the program to churches.

Executive Council Elects Vice-Chairman and Secretary

Mr. Spencer Ervin, of St. Asaph's Church, Bala, was elected Vice-Chairman of the Executive Council of the Diocese at the October meeting of that body, and at the same meeting the Rev. James F. Bullitt, Archdeacon of the Diocese, was elected as Secretary of the Council. Both Mr. Ervin and Archdeacon Bullitt were the unanimous choice of the members of the Council for the respective offices.

As Vice-Chairman of the Council, Mr. Ervin will serve in close coöperation with the Bishop, as Chairman of the Council, in the administration of the duties of the Council, and he brings to his office as Vice-Chairman a devotion to the Church covering a period of many years. Mr. Ervin has been a member of the Finance Department of the Council since 1931, and also a member of the Field Department of the Council for the same length of time. He has been a communicant of St. Asaph's since 1922.

Mr. Ervin was born in Philadelphia, February 9, 1886. He attended DeLancey School, St. Mark's School, Southborough, Mass., and in the fall of 1914 entered Harvard, graduating in 1907 as of 1908, taking his degree, *cum laude,* in three years. He is also a Phi Beta Kappa member. In 1907 he entered Harvard Law School, graduating in 1910. He is a member of the Philadelphia bar, having been admitted in the year following his graduation from Harvard Law School. He served for six years as Treasurer of the Philadelphia Bar Association and also served as a member of the Board of Governors. In 1927 he gave up the active practice of law.

Mr. Ervin was baptized in St. Mark's Church, Philadelphia, while the late Rt. Rev. I. L. Nicholson, Bishop of Milwaukee, was Rector of St. Mark's. In 1898 he became connected with the old Church of the Ascension, now the Pro-Cathedral of St. Mary, and subsequently with St. James Church, Philadelphia, transferring from the latter in 1922 to his present parish.

Mr. Ervin is the author of "The Law of Building and Use Restrictions in Pennsylvania," and "The Magistrates Courts of Philadelphia."

MARKS 31ST ANNIVERSARY OF RECTOR'S INCUMBENCY

With beautiful floral decorations supplied by devoted parishioners to give the church a joyful appearance, the Rev. Horace A. Walton on October 1 celebrated his 31st Anniversary as Rector of the Church of the Good Samaritan, Paoli. The building of the Baptistry and Lady Chapel adorned with an exquisite painting of Madonna and Child by Murillo, and furnished with its beautiful Altar; the addition of a proper Sacristy and choir room; a beautiful room for the intermediate and primary department Sunday School, which numbers 200 scholars; the gift of the Nativity window and the Chime bells are among the outstanding evidences of the growth and development of the parish in the past two years.

DEACONESS SANFORD DIES AFTER LINGERING ILLNESS

Deaconess Amelia Sanford, a graduate of the 1906 Class of the Church Training and Deaconess School in this Diocese, and in 1931 set apart for the work of a Deaconess by Bishop Taitt, died on Wednesday, October 25, in this city after an illness of more than four months. Burial services were conducted by the Rev. Albert W. Eastburn, priest in charge of St. Barnabas, Kensington, where she had been working for several years. The services were held in the Chapel of Christ Church Hospital, and the interment was in the burial ground of the hospital.

Deaconess Amelia Sanford was a sister of the late Deaconess Caroline Sanford, who was the first head of the Deaconess School. Amelia Sanford was born in Farmington, Conn., in 1868, and was educated in St. Margaret's School, Waterbury, Conn. Following her graduation from the Deaconess School she was actively engaged in church work until her sister's retirement as head of the Deaconess School, when she went to live with her sister. Following the death of her sister in 1925, Amelia returned to active church work, and about a year ago failing health compelled her to relinquish some of her duties at St. Barnabas and she went to live at Christ Church Hospital, continuing, however, to help at the Kensington parish. It was while working in this parish she was set apart as a Deaconess on St. Barnabas Day, 1931.

Deaconess Amelia Sanford is survived by two brothers and a nephew, who are priests of the Church. One brother is the Rev. David Lewis Sanford, now retired, formerly in charge of St. John's, Concord, in this Diocese. Another brother is the Rev. Edgar Lewis Sanford, formerly in charge of St. Mark's, Honeybrook, in this Diocese, and now Field Officer of Trinity Cathedral, Trenton, N. J. The Rev. Edgar Lewis Sanford, 2nd, Rector of Trinity Church, Moorestown, N. J., is a nephew. The father of Deaconess Sanford also was a priest of the Church, the Rev. David Platt Sanford, and her grandfather on her mother's side also was a priest.

SPECIAL NOTICE

The attention of the Clergy is called to the fact that the Licenses of all Lay Readers in the Diocese expire at Advent. Reports for the year's work as well as application for renewal should be made before that time to the Bishop.

ST. JOHN BAPTIST PARISH WILL VOTE ON REMOVAL TO WEST OAK LANE

Action on the recommendation of the Vestry of the Church of St. John the Baptist, Germantown, for the transfer of that parish to West Oak Lane, will be taken at a congregational meeting of the communicants of the parish to be held November 8. Announcement that the Vestry had approved a plan to unite with the new congregation now being brought together at St. John's Mission, in the West Oak Lane section, was made at the October meeting of the Convocation of Germantown.

Should the action of the Vestry be approved, the name of St. John the Baptist will be given to the West Oak Lane work, and as soon as final details are completed services at the present home of St. John the Baptist, Germantown avenue and Seymour street, will be discontinued. Until these plans are finally completed, however, services and the Sunday School will continue at the Germantown center.

St. John the Baptist is among the oldest parishes in the Germantown district. It was organized seventy-eight years ago as an off-shoot of St. Luke's Church, Germantown. In recent years there have been numerous changes in the neighborhood. In the opinion of those who have made a study of conditions, the field of work can be adequately cared for by the two neighboring parishes, St. Luke's and Calvary, and the new field presents many opportunities for development of a strong parish.

St. John's Mission was organized less than one year ago, first services being held in homes of Episcopal Church families living in West Oak Lane. Subsequently a house was rented and services were first held there last April. Growth of the new congregation since then has reached such proportions that the rented property became unable to care for the people and, through the Church Extension Fund, the Chapel formerly used at Southampton, Bucks county, was moved to the West Oak Lane site at Briar Road and Tulpehocken street. It is expected this building will be ready for use by the mission congregation, on Sunday, November 5.

The Rev. Sydney Goodman, Rector of St. John the Baptist, has been looking after the West Oak Lane work, and under his leadership the Mission has been developed to its present strong position. Should the congregation of St. John the Baptist approve the merger, Mr. Goodman will, as Rector of the old Church, be in charge of the combined congregations.

Treasurer of Diocese Reports on Need of Increase In Givings to Avoid Deficit at End of This Year

In the year of 1932, which was probably one of the most serious of all the depression years since 1929, the Church in this Diocese was successful in meeting all its Diocesan obligations, remitting to the National Council in full the amount it had promised to give for the maintenance of the General Church, and in closing the year with a small balance on the right side of the ledger.

This was conceded to have been a real achievement. It sent a message of cheer and hope into every Diocese and Missionary District of the Church. This result was not easily accomplished. It was made possible by the spirit of loyalty and self-sacrifice of many of our people, augmented by the generous gifts of the members of the Diocesan Contributors' Fund and other individual contributors. It is the hope and expectation that in the current year when the financial situation appears to be more favorable than it was in 1932, the Diocese will be again able to achieve the same results that it did in the twelve months of last year.

During the past month the Department of Finance of the Diocese has been giving considerable attention to the financial condition of the Diocese and the information set forth in this article is presented that all our people may have full knowledge of what remains to be done if the Diocese is to meet its own obligations for 1933 and also to meet its contingent pledge to the National Council.

At the beginning of the present year upon receipt of the amounts which the parishes and missions of the Diocese fixed as their Expectations the Budget Committee of the Finance Department found that the total that might be counted upon was 14 per cent less than the expectation given in 1932. This necessitated a cut of approximately $45,000 in the Budget for 1933, and in making these cuts salaries were reduced and other economies effected so as to more nearly balance the budget. The amended budget gave $175,000 for the National Council and $176,392 as the limit of the Diocesan allocations.

When the Treasurer closed his books on October 20 for the ten months of this year, the records showed he had received a total of $191,556 for the Diocese and for the National Council. If the Diocese is to achieve the same results it did in 1932 it will be necessary that a total of $160,159 more be in the hands of the Treasurer by the time the books for 1933 are closed.

It is not a new situation to find the Diocese faced with the necessity of raising a large sum of money in the final two months of the year. In this year, as in previous years, the books would show larger receipts for the ten months' period if remittances to the Treasurer were made with regularity and promptness from all the parishes and missions of the Diocese. A considerable number of parishes and missions have not made remittances with regularity; there are many that have sent in occasional remittances, and some have made no returns since the beginning of the year. Experience has shown that as the year draws to a close those parishes and missions that have delayed making remittances eventually do make them before the books close for the year.

The withholding of regular remittances makes it difficult to determine what the exact state of the Diocesan finances are at this time of the year, and there is no course left but to assume what may be counted upon being received in the last two months of the year.

Assuming, therefore, that the Diocese may receive as much from the parishes and missions in the next two months as it received in the same two months last year, with due allowance for a reduction on account of less Expectations, there will be a deficit of about $25,000 at the end of 1933 as compared with a balance of $85.82 in 1932.

In relation to the National Council the Diocese should forward to the National Treasurer each month one-twelfth of the total amount pledged by the Diocese for the General Church maintenance. Obviously if the parishes and missions do not make their remittances to the Diocese regularly, this rule cannot be adhered to. When the Diocesan books closed on October 20 for the first ten months, the Diocese was behind $45,515 in its monthly remittances to the National Council.

A. V. Morton,
October 21, 1933 *Treasurer*

Late in August Bishop Colmore, of *Puerto Rico,* was able to take Mrs. Colmore, who had been in the United States for a serious surgical operation, back to their San Juan home. Miss Ethel M. Robinson, of St. Catherine's School, returned with them on another term of duty.

Almost every report from *Hawaii* mentions new work begun there under Bishop Littell. For example, a Church army man has just written, "I have started holding meetings in a Japanese community where there are practically no Christians. The response is excellent."

A Church Work and a Glimpse of Some Permanent Results

For more than fifteen years the Church Mission of Help in this Diocese has been carrying on most unostentatiously and effectively a Christion work among delinquent girls. Except for statistical reports with types of cases that are the object of the society's special service to which, from time to time, reference has been made, comparatively little information is in possession of many of our Church people as to the *permanent results* that have been accomplished in the rehabilitation of hundreds of girls to whom it has ministered at crucial periods of their lives.

During the past month opportunity was given THE CHURCH NEWS to make some explorations into some of the cases of girls and young women who have been wards of the Church Mission of Help, and who today are representative of many *permanent results* of the society's work in the years that have gone by. These are no longer dependent upon the Church Mission of Help. Through a period of years their lives have given evidence that the sympathetic care and guidance they received from the Church Mission of Help have yielded a rich fruitage. They have been restored to society. In place of the sin, disgrace and degradation which engulfed them and threatened their destruction, spiritually and mentally, their lives have been re-formed and re-shaped, and today they are living in a wholesome environment, and in many instances are devoted and respected members of the Church.

In the limited compass of this article are presented a few examples of the *permanent results* which this society has accomplished in the Master's Name. In their own words, these former wards of the Church Mission of Help tell of the values they received, and of the influence which this organization of the Church exerted in their lives when they found themselves at the cross-roads.

"With the help of God may the work prosper and may others reap the benefits I have received," are the closing words of a letter from one of the girls who in the past was given the vision of a better and happier life. This girl was 16 years of age when she came to Philadelphia from another city with two other girls and got into difficulties. Her father was a drunkard and her mother was dead. She became a frequenter of speakeasies, and her future was very dark when the Church Mission of Help learned of her and was successful in making a friendly contact, and with patience and understanding eventually turned the tide of her life into the right channel.

In her letter she says:

"I think the Church Mission of Help is the truest, most staunch organization I have ever known or heard of. I can say from experience that for a person in need they are a God-send, financially, spiritually and physically I have been helped by their workers. When I was in need of spiritual aid they found me, prayed for me and helped me. Through their employment bureau they secured for me a position. When I became ill they very quickly and willingly, and without any financial embarassment on my part, sent me to the Cinnaminson Home in New Jersey. At the home I received excellent care and was properly prepared for work again. They secured me another position where I could breathe fresh air and still earn my living."

The little fellow on the left in this picture is "Bobby." He is the son of one of the girls, who, before "Bobby" was born, was one of the wards of the Church Mission of Help, and who, happily married and with her own home, is still grateful for the sympathetic and protecting care given her in past years by the Church Mission of Help.

One other girl who has now her own home for eight years and is happily married, was 18 years old when she came to Philadelphia to secure a position. Her home was in a seashore town and her family was fairly well to do. The daughter obtained a position, and before long began stepping out at nights. Not long after she was overwhelmed when she found she was about to become a mother. The Church Mission of Help came to her aid. Her father was communicated with and refused to have anything to do with her, but the Church Mission of Help stood by her.

In a letter written by her she says:

"I can never repay them for what they have done for me. The day I walked in I was in disgrace, no one wanted me, I was expecting a baby and was not married. How kind and good they were to me. No scolding or harsh criticism of my condition. They gave me a home and took care of me until my baby was born, then helped me to help it and feel proud, not ashamed, of my son. I had more desire to work and care for my baby. They arranged for me to go into training at great expense. I did not finish. I married. Have had my own home for eight years, but I can only say I can never express my gratitude for the kindness and consideration shown me by the Church Mission of Help."

Another girl was a foundling and a ward of the city. She was placed under the care of the Church Mission of Help for supervision and schooling. Part of her maintenance came from the city. The Church Mission of Help raised the balance through interested individuals. She has done exceptionally well in school and in athletic activities, and has made many friends in her school life and in the Church.

This girl writes:

"I seemed alone, just a mere somebody filling up a vacant space some one else had left. One day Miss Opportunity knocked on my door and gladly did I welcome her. She told me she had come to fulfill my wishes and make some of my dreams come true, but my friend added, 'I cannot do everything; you too must work hard.' She had me spell-bound for a while—could this person really be talking to me? Could she really be taking an interest in me? I came to my senses when I heard a voice say, 'Good bye, little friend, I will see you in a short time.' Little did I realize how hard she was working. I found myself well clothed, a fine home, companionship, going to high school with all the other boys and girls whom I used to envy, preparing for everything that comes my way. I was fortunate to find a friend who introduced me to the spiritual side of life. Here I found more friends, all willing to help me. I have had many happy days since I was introduced to the Church. Miss Opportunity, being the Church Mission of Help, has stood me on my feet, and some day I wish to repay their kindness by living up to all their hopes."

These quotations from letters typify some of the *results,* and are only a very few of many similar letters which tell of lives that have been changed through a ministry of Christian love

and understanding that has been the underlying principle of the Church Mission of Help since its organization. At the present time the Church Mission of Help has 86 girls under its care and supervision. During the past three years, upwards of 38,000 miles have been covered by its motor car in visitations. Its headquarters is in the City Mission, 225 South Third Street, where Miss Mogridge, the Executive Secretary, may be seen or communicated with by those who may desire to cooperate in the work being done, or would like any information as to how they might be helpful.

ZION PARISH TO OBSERVE FIFTEENTH ANNIVERSARY OF RECTOR'S INCUMBENCY

Commemoration of the 15th Anniversary of the Rev. Charles H. Long's rectorship of Zion Church, Logan, has been arranged by a special committee representing the Vestry and all organizations of the parish to take place on Sunday, November 5, to be followed by a Parish Reception on Friday, November 10, to the Rector and Mrs. Long.

The Very Rev. Dr. George G. Bartlett, Dean of the Philadelphia Divinity School, of which Mr. Long is an alumnus, will be the special preacher at the 10.30 Sunday morning services, on November 5, and at night the organizations will unite in a special service at which Mr. Long will be the speaker. Ministers and pastors of the Logan Ministers' Association, together with representatives of their several congregations, will participate in the Parish Reception on the Friday night following, at which the Rev. William Barnes Lower, pastor of Holy Trinity Presbyterian Church, will make an address.

The committee in charge of the Commemoration includes the following:

Howard R. Sheppard, Rector's Warden, is chairman of the Committee in charge of the Commemoration. Other members include the following: Harry Whittle and John Wiley, representing the Vestry; Mrs. F. H. Dawson, the Women's Guild; Mrs. W. H. Rittenhouse, the Mite Society; Ronald Wiley, the Men's Club; Ernest Page, the Boy Scouts; Miss Minnie Hall, the Girl Scouts; Mrs. Arnold West, the Church League; Mrs. William Jarvis, the Junior Choir; George Urwiler, the Senior Choir; Arnold West, the Sunday School; Mrs. Charles Avis, the Altar Guild; Miss Edith Fitten, the Young Peoples' Fellowship, and Elwood Rittenhouse, the Zion Beneficial Association.

Episcopal Academy Conducts Course in Sacred Studies

The Episcopal Academy, which began its 1933-34 term on September 18, is conducting a course of Sacred Studies under the direction of its acting Chaplain, the Rev. Charles Martin.

Mr. Martin, who had five years' experience as a secular teacher at the Episcopal Academy before his Ordination on January 6 of the present year, is a graduate of the University of Pennsylvania. His theological training he received under the private tutelage of the Rev. Dr. John H. Mockridge and the Rev. Dr. Leicester C. Lewis. The course supplements the daily chapel services. The latter, which are intended to teach the practice of Christianity, are varied in nature. On Mondays the typical ante-Communion altar service is held in order to acquaint the students with the Epistles, the Gospels and Collect for the week. On Tuesdays and Thursdays a Bible-reading service is conducted to teach the sacred books, the New Testament being emphasized. On Wednesdays the principal feature is an address by the Chaplain or by some visiting clergyman. On Fridays the service is either a Psalm or a school litany service.

The course in Sacred Studies supplementary to the chapel services is summarized as follows:

In the Lower School the elementary study of Church teachings is begun, the Catechism being used as a basis. In the Middle School, where the youngsters are from 9 to 12 years of age, an appeal is made to the boys' interest, love and admiration for heroes. At this point our Lord Jesus Christ, great characters of the Old and New Testament and great Church characters up to the present are given as heroes, not only for the sake of knowledge but of inspiration. In the Upper School, where boys are over thirteen years of age, a more intellectual presentation of the truths of Christianity is made.

The course in more precise detail follows:

Form B: The life of Christ studies with the aid of artistic pictures.

Form A: Great characters of the Old and New Testament studied with the aid of pictures.

Form I: Study of the great characters of the Church from the early saints to modern leaders like Pasteur and Grenfell.

Form II: Study of the Prayer Book. Emphasis on the study of the Catechisms and the Church Year, the purpose being to supply background for Confirmation.

Form III: Study of the Life of Christ and His Teachings in more detailed form, the Prayer Book being used as a text to create familiarity with it.

Form IV: Study of the expansion of the Church in the Apostolic age, being largely the life of St. Paul and what is known of the lives of the other Apostles.

Form V: Study of the period from the Apostolic age to 323 A.D., this period being of historical value in that it marks the formation of the Canon and the development of the Apostles' Creed; the Bible, its contents and formation to be included.

Form VI: Study of the history of the Universal Church, the English Church and American Church.

Form VII, Upper: Study of Christian ideas and ideals, the purpose being to ameliorate or avoid the difficulties of transition which occur in the religious life of a boy when he goes from preparatory school to college. A replacement of school-boy attitude toward religion by the more intellectual attitude assumed in college is here used, a revaluation of Christian ideas and their practice in modern society being intended.

CONFIRMATIONS, OCT. 1 TO OCT. 20, INCLUSIVE

October

1.	Holy Trinity, Lansdale (including 4 for Emmanuel, Quakertown)	9
2.	Church House Chapel (including 1 for Nativity, Germantown)	1
4.	Byberry Hospital	53
4.	Calvary, Rockdale	8
6.	St. James, Downingtown	
8.	St. Andrew, Yardley	8
8.	St. Wilfred, Dolington	
8.	St. Luke, Newtown	
9.	Church House Chapel (including 1 for Gloria Dei)	1
15.	St. Jude and The Nativity	37
20.	St. Thomas, Philadelphia	34

BIBLE AVAILABLE AS GIFT

Can any Mission or Institution use a Bible in three volumes, with notes by the Rev. Alex Fletcher, D.D.? Volume 1 comprises Genesis to 1st Kings; Volume 2, 1st Kings to Malachi; Volume 3, The New Testament. The books are bound in leather, slightly worn, and were printed by George Vertue, of New York and London, about 1860. Communicate with the editorial room of THE CHURCH NEWS in the Church House, Telephone, Spruce 6650.

If everyone would say, "I will do my share so that failure shall not be traced to me," how wonderfully blessed the Church would be.—*Selected.*

The Church News

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EVERY MEMBER CANVASS

Undoubtedly the most absorbing phase of the Autumn parochial program is the preparation and prosecution of the Every Member Canvass. This phase has significant connotation and assumes proportions which are vital to every parish and to the entire Church. Indeed the raison d'etre of the National and Diocesan Field Departments is to stimulate interest in, and to propagate the ideal of the Every Member Canvass.

That this is a good theory and acceptable principle of obtaining Church support there has never been a doubt. This year presents conditions which will demonstrate its practical value. Judging from present conditions and trends in the economic index the future promises that we shall see a wider distribution of wealth. This being the case there will be fewer people who can make large contributions to the support of the Church, and the responsibility must be spread over a larger clientele, thus the *Every Member* phase of the Canvass will be self-evident.

However, should the Canvass be reduced to the letter of its interpretation and the effort be made for securing of money only, it will eventually demonstrate the law of diminishing returns. In spite of the efficiency of the Canvass there will be an element lacking which will preclude success.

It is the spirit of the Canvass which can negate the law. The crux of the matter is met when money is secured as an expression of the interest in the parish program. When a Canvass is conducted without awakening interest and stimulating coöperation, the parish eventually dies spiritually and physically. The application of this principle is not difficult. It presumes that the canvasser shall first of all have sold himself to the program. An uninformed and diffident canvasser jeopardizes the cause he aims to assist. To the canvasser belongs the onus of rekindling interest in the parish. As necessary as is the money for the support of the work, it is only incidental to the interest and coöperation of every member of the Church. There seem to be no short cuts or tricks of obtaining support for the Church spiritually or otherwise than that of personal solicitations of every member for whatever and all that member can contribute. The Field Department exists to stimulate this spirit.

C. E. S.

AN OBSERVER REPORTS

A man who has been floating about from church to church recently has made some interesting discoveries, a few of which we pass on, without comment, to our readers.

In general, he noted with surprise and disappointment how seldom he heard his favorite old hymns, and how completely congregations have handed over their obligation to praise the Lord to the choirs.

He, however, was agreeably surprised at the general excellence of the preaching, and the beauty and reverence with which the service was read. In most cases the sermons gave evidence of careful preparation and were delivered impressively but without oratory. He saw no one asleep during a sermon except an organist, who, no doubt, was sermon-hardened by coming more regularly than anyone else to hear the same preacher.

But he noted that most of the sermons were not very deep, and that the preachers had chosen easy subjects, avoiding any discussion of the great questions with which preachers used to wrestle. There was no attempt to make God real to men, or to grapple very seriously with the old problems of moral evil, of free will, of immortality, and of doctrine in general.

In particular he recorded that on various Sundays he saw or heard the following:

A large automobile on a busy highway, weaving in and out of traffic, passing smaller cars on the right and forcing them dangerously near to a collision with on-coming traffic, which had an enamelled sign attached to the rear license tag, with these words in white on a blue background, "Jesus saves sinners."

A globe-shaped clergyman, rector of a large church in a river valley, who, on the hot Sundays of July, put an electric fan on the floor of the pulpit so that it would blow the breeze up under his cassock. We would love to comment on that!

A very grave clergyman who officiated at a Choral Eucharist with great dignity and reverence, but who at Evensong solemnly carried a large hymnal wrapped in a paper cover into the chancel in procession. From the last pew, the observer says the cover looked like the kind the milk companies give to children for their school books.

A nervous, fussy priest who ran his sentences together, beginning a sermon thus: "In-the-name-of-the-

Father - and-of-the-Son-and-the-Holy-Ghost-I-forgot-to-announce-that-the-Guild-will-meet-at-the - Rectory-on - Wednesday - to-arrange-for-a-cake-sale-to-raise-money-for-a-new-gas-range - for - the - rectory - Jeremiah-thirty-first-chapter-thirty-third-verse."

A woman kneeling at the altar rail lift her head and "look daggers" at another woman who pushed a little too close to her.

A rich church with dog-eared loose-leaved prayer books in the chancel, and a dirty rain spot on the ceiling of the nave.

But also, he says he saw a large number of beautiful churches, kept scrupulously clean, many earnest, consecrated clergymen, exercising their office to the glory of God and with amazing self-sacrifice, and hosts of lay people worshipping devoutly and reverently.

Convocation Meetings

As the October meeting of the Norristown Convocation was not held until after Church News went to press, the report of this meeting will appear in the December issue.

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WEST PHILA. CONVOCATION

The October meeting of the West Philadelphia Convocation was held at the Church of the Atonement, 47th and Kingsessing Avenue, on Tuesday, the 17th, and was devoted principally to the transaction of routine business.

Announcement was made of the appointment of a committee to make nominations for the office of Dean, to be voted for at the January meeting. Under the rules of the Convocation a Dean is not eligible to succeed himself, consequently Dean Collins will give way to another man when his present term of service comes to an end. The colored work in the Convocation was given considerable attention by the delegates, and it was voted to approve the continuation for another year of the missionary work at the old home of St. Monica's Mission on Woodland avenue. The Rev. A. L. Millett, in charge of St. Titus Mission, appealed for a larger share of interest on the part of the Church generally in the work being done there among the white residents of the Elmwood section.

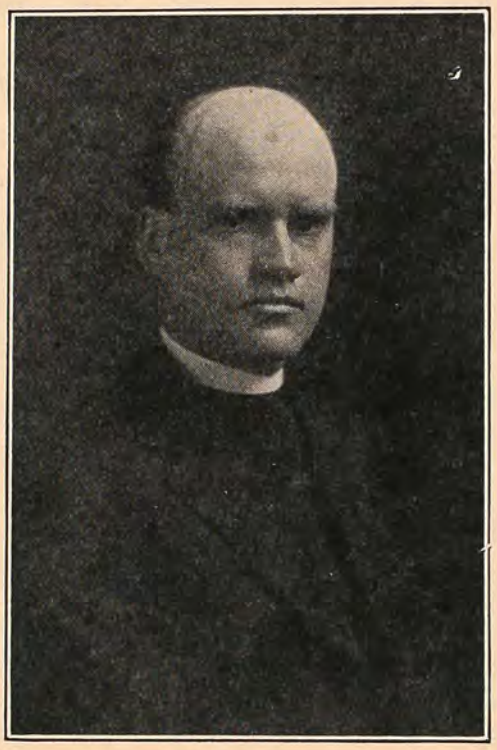
The January meeting of Convocation will be held at the Chapel of the Mediator, 51st and Spruce Streets.

NO. PHILA. CONVOCATION

The Rev. Percy R. Stockman, Superintendent and Chaplain of the Seamen's Church Institute, was elected Dean of the Convocation of North Philadelphia on Tuesday, October 10, at the fall meeting held in St. Clement's Church, 20th and Cherry streets. He succeeds the Rev. N. V. P. Levis, Rector of the Church of the Incarnation.

Last January Dean Levis announced to the Convocation his intention of retiring as Dean at the May meeting, as by that time he would have completed twelve years of service in the office, and he felt it was time for another man to assume the duties. The Convocation was unable to select a Dean at the May meeting and the election was deferred until last month, Dean Levis agreeing to serve in the interim.

The names of Mr. Stockman and the Rev. John H. Mockridge, Rector of St. James Church, were placed in nomination at the October meeting. Mr. Stockman received 14 Clerical votes and 10 Lay votes, and Dr. Mockridge 15 Clerical votes and 4 Lay votes on the first ballot. There being no election Dr. Mockridge withdrew his name and moved that Mr. Stockman be made the unanimous choice. This was done. Dean Levis presented his successor to the Convocation and Dean Stockman expressed his appreciation of the honor accorded him and also his hope of the active support of all the delegates in the work of the Convocation.



Rev. P. R. Stockman

George B. Hawkes, who was appointed to make a report with reference to considering the question of assignment of territory for missionary and charitable work in the Convocation, submitted recommendations. On motion of the Rev. Dr. Washburn it was decided to consider the recommendations at the next meeting. In the interim the Secretary was instructed to send the recommendations to all the clergy in the Convocation requesting they return before the January meeting any changes they might suggest be made in the report.

Bishop Taitt, in a cheering address, took occasion to urge that the Missions in the Convocation make an earnest effort to pay their share of the salaries of their missionaries. The Convocation stood while the Secretary read a minute on the death of the Rev. Dr. John A. Goodfellow, Rector of the Church of the Good Shepherd, Kensington, who died last February. At the supper Dean Levis paid a tribute to the work of the missionaries of the Convocation and of the Woman's Aid to the Convocation during the twelve years of his Deanship and expressed his appreciation of the support and co-operation given him during his service as Dean.

The offer of Christ Church, 6th and Venango, to be host to the Convocation at its January meeting, was accepted.

In the election of Mr. Stockman as Dean of the North Philadelphia Convocation, a native son of the Convocation was called to that office, for the new Dean was born in the North Philadelphia district and his early religious training up to the time he became a candidate for the ministry was all in this Convocation.

Dean Stockman was born May 26, 1883, at 1737 Vine street, and was baptized in the old Church of the Atonement, then at 17th and Summer streets, which became a Chapel of Epiphany Church, Philadelphia, when the Atonement moved to its present home in West Philadelphia. Young Stockman continued with Epiphany Chapel where he was a member of the choir. Subsequently he acted as a server when the Rev. H. St. Clair Hathaway was Vicar. Mr. Stockman was confirmed in Epiphany Church when the latter was at 15th and Chestnut streets before it merged with St. Luke's. Subsequently Mr. Stockman became a communicant of Holy Trinity Church and entered the ministry from that parish. He was ordained to the priesthood in Holy Trinity in 1907. After serving as assistant at Holy Trinity he spent three years as a missionary in China. From

1911 to 1916 he was in charge of St. Martin's Chapel, in New York City, and from 1916 to 1922 was Rector of Gloria Dei (Old Swedes), Philadelphia, when he became Chaplain and Superintendent of the Seamen's Church Institute. HERBERT W. JONES

CHESTER CONVOCATION

In adherence to a plan adopted at its spring meeting the Convocation of Chester, at its meeting last month, received from every parish and mission in the Convocation the amount each would assume as its contribution to the 1934 missionary work of the Diocese and the General Church. This is recognized as a great step forward and means that the Bishop and the Budget Committee of the Diocesan Department of Finance will know well in advance the total of givings that may be counted upon from the parishes and missions of the Chester Convocation. Immediately following the adjournment of the meeting steps were being taken to forward the report of the 1934 Expectations from each of the parishes and missions. The total Expectation for the Convocation is $60,000.

Last month's meeting was held on Tuesday, October 10, in St. Asaph's Church, Bala. This Convocation holds but two meetings a year, one in the fall and one in the spring. Each meeting begins with the Holy Communion at 10 A. M., reports of missionaries at 11 A. M., lunch at 1 o'clock, the speaker of the day at 2 o'clock, and the other business of the Convocation at 3 o'clock. Bishop Cross was the speaker of the day. If there was any question in the mind of the Convocation as what its duty is for the mission field, that question was answered. Bishop Cross put the whole subject of the support of the mission field on the highest plane, and Dean Shreiner expressed his confidence that the clergy and lay people of the Convocation will do all they are asked to do in support of the missionary work of the Church.

Plans were also presented by the Executive Committee of the Convocation by which it is hoped to produce increased enthusiasm among the missionaries as well as for the whole missionary movement in the Convocation. The Executive Committee, of which there are twelve members, six clergy and six laymen, have divided themselves into six teams. Each team assumes full responsibility for four missions in the Convocation. The missionaries feel the need of counsel and advice from time to time. This they can get from the clergy and layman under whose supervision they come. The information is relayed to the Executive Committee, and this body reports in turn to the Convocation.

SO. PHILA. CONVOCATION

The October meeting of the South Philadelphia Convocation was largely given to the transaction of routine business. The Very Rev. John E. Hill, Dean of Convocation, presented a report that the Sunday School of Holy Spirit Mission for colored people shows an enrollment of 130.

Dean Hill also reported that the Diocesan Department of Missions had adopted the petition presented by Dr. Toop at the May meeting of the Convocation and approved at that meeting by the Convocation petitioning the Diocesan Department to appoint a committee to make a survey of the possibilities of combining the South and North Philadelphia Convocations and "possibly other missionary boundaries and procedure of the Diocese, and to proceed to such action as it may deem wise, if any action be found helpful and necessary."

In his report for the Transfiguration Mission, the Rev. H. C. McHenry asked for a volunteer woman worker to do visiting among the congregation of the Mission. The Rev. F. B. Roseboro, reporting on the work at St. Elizabeth's, there was an average attendance of 130 children at the Summer Vacation Bible School, held during July and August. The Rev. T. E. Della Cioppa, for L'Emmanuello, stated that during the summer months there were from 90 to 100 present at the 9.45 A. M. service on Sundays, which service is for the Italians. He said that 112 adults had been received into the Church by the Bishop.

Bishop Cross, of the Missionary District of Spokane, delivered an address on the 1934 Program of the Church, at the supper, and Bishop Taitt also made a stimulating address.

GERMANTOWN CONVOCATION

The Convocation of Germantown, at its meeting on Tuesday, October 17, devoted most of its meeting to the transaction of routine business, including the reports from the missionaries and the allocation of appropriations to the missionary work of the Convocation for 1934.

The Convocation was the guest of Zion Church, Broad and Wyoming streets, and Dean Eder, who was compelled to leave before the business session terminated, gave the direction of the meeting to the Rev. Charles H. Long, Rector of Zion. On motion of the Rev. Malcolm E. Peabody, Rector of St. Paul's, Chestnut Hill, the Convocation agreed to the appointment of a committee to make an evaluation of the missionary work of the Convocation. Mr. Peabody was appointed chairman of this committee and other members will be named later.

The Rev. Dr. Gilbert E. Pember, in his report, announced that the Vestry of St. John the Baptist, Germantown, had approved a plan to move from its present location at Germantown avenue and Seymour street to the site at Briar Road and Tulpehocken street, in West Oak Lane, and combine with the congregation of St. John's Mission, retaining the name of St. John the Baptist. The congregation of St. John the Baptist will meet on November 8 to take action on the Vestry's recommendation.

Approval was given the Bishop's action in assigning the Rev. W. O. Roome, Jr., to give his whole time to the Church of the Messiah, Roosevelt Boulevard, as an experiment. Mr. Roome formerly divided his time between the Messiah and St. Andrew's, Somerton. The opportunities for an increasing development of the work at the Messiah, it is believed, will be enhanced by full-time service of Mr. Roome.

The Rev. George H. Boyd, missionary in charge of the work at Solebury and New Hope, in Bucks County, reported encouraging progress. He told the Convocation he was operating a small farm and that through his working this farm he had been able to make contacts with the farmers and in their families.

The Convocation also adopted a resolution asking St. James Church, Bristol, to assume responsibility for the Mission at Edgeley. At the luncheon meeting Bishop Johnson, of the Diocese of Colorado, who has been in the Diocese conducting Preaching Missions at St. Mark's, Frankford, and St. John's, Cynwyd, during the latter part of October, was one of the speakers. Bishop Taitt, at the luncheon meeting, in discussing the missionary work of the Convocation and of the Diocese, pointed out that notwithstanding the economies that had been put into operation by the Diocese no reduction had been made in the salaries of missionaries and that he hoped it would not be necessary to make reductions.

MISSION MEMBERS THANK GERMANTOWN WOMAN'S AID

THE CHURCH NEWS has been requested to express, on behalf of the members of the congregation of the Ascension Mission, Rhawnhurst, and the priest-in-charge, the Rev. James McClintock, their gratitude to the Woman's Aid of the Germantown Convocation for the donation of the proceeds of their Garden Party to meet an emergency condition. A leak had developed in the foundations of the Mission building, and it was necessary to install a special drain. Because of unemployment of many of its people,

the Mission was unable to meet the expense, and the Woman's Aid of the Convocation generously came to the rescue. In forwarding the expression of the congregation's gratitude, Mr. McClintock reports the drain has been laid; that it gave employment to men of the Mission, and was paid for by the Woman's Aid. Mr. McClintock further reports that notwithstanding the severe storms of the summer the drain has proved its usefulness, and not a drop of water has leaked since its installation.

WEST PHILA. WOMAN'S AID

Upwards of $200 was raised by the Woman's Aid of the West Philadelphia Convocation for the missionary work of the Convocation at a card party given in the Philomusian Club on Thursday, October 11. There were no prizes, and a cake and candy sale in connection with the party was also most successful. The members of the Woman's Aid desire to acknowledge with gratitude their great indebtedness to Mrs. Romayne K. Clebourne, Chairman of the Ways and Means Committee, for the tireless efforts expended in the arrangements and successful completion of the affair. The Chairman also desires to express her appreciation of the coöperation given to her by the members of the Committee.

ELEANOR HARVEY WOOD,
Secretary, Ways and Means Com.

DEDICATES MEMORIAL

The Rev. J. Jarden Guenther, Rector of Trinity Church, Swarthmore, officiated at the Dedication of a beautiful window on Sunday, October 15, the gift of Miss Henrietta J. Meeteer, former Dean of Swarthmore College, and her brother, Samuel G. Meeteer. The window, which was specially designed and constructed by the D'Ascenzo Studios of Philadelphia, is a memorial to Mrs. Henrietta C. Meeteer, the mother, and Anna M. Meeteer, the sister, of the donors, and for many years devoted members of Trinity parish.

MRS. R. F. CLAY

Mrs. R. F. Clay, a devoted member of Emmanuel Church, Holmesburg, passed away on August 13.

Mrs. Clay was an active worker in all branches of Church work for many years, and will be sadly missed by the Woman's Auxiliary as one of its most faithful members.

She was a regular attendant at the Foreign Committee meetings, to which she was a delegate.

Let us pray that those who are left will follow her splendid example in discharging our duties in the Church.

LOTTIE R. TRAVIS,
Secretary

Bishop Installs 1933-1934 "Student Vestry," October 15

At a Vesper Service in beautiful St. Andrew's Collegiate Chapel of the Philadelphia Divinity School, on Sunday, October 15, Bishop Taitt installed the student officers who, through the coming year, are to be leaders in the Episcopal Church Work at the University of Pennsylvania. The beauty of the service was enhanced by the rendering of two anthems by the choir of St. Paul's Memorial Church, Overbrook, under the direction of Dr. Henry Gordon Thunder. After installing the officers as members of what is known as the "Student Vestry," Bishop Taitt preached an impressive and inspiring sermon to a congregation made up of many students of the various undergraduate departments and the graduate schools of the University of Pennsylvania. Young women students from the newly-established College for Women, Drexel Institute, and the Illman School, were present.

Among the responsibilities to be assumed by the newly installed officers is the helping of students with an interest in social service to find some of the many opportunities in this city where they can render volunteer assistance in such organizations as the Galilee Rescue Mission, the Shelter for Homeless Men, and the University Settlement House. Other members of the Vestry are responsible for helping incoming students of the University to find congenial Church homes. Others have responsibility for the week-day projects, and for planning to raise annual student Lenten Offering.

Following the service in the Divinity School Chapel supper was served to the students and guests in the home of the student minister, and later in the evening Miss Katrina Haines, a member of the "Student Vestry," gave a talk on her experiences among the South Dakota Indians where she was a volunteer last summer.

Members of the new "Student Vestry" are: H. Stuart Paynter, Jr., Phila., Chairman; John Perry, Phila., E. Stedman Cargill, Bridgeport, Conn.; Henry Cadwallader, Ambler, Pa.; Frank Bradley, East Orange, N. J.; J. Elwood Dougherty, Phila.; Alice and Mary Thayer, Norwood, Pa.; Katrina Haines, Chestnut Hill, Phila.; Muriel Maurer, Phila.; Burton M. Adams, Longmeadow, Mass.; Fred R. Jones, Phila., and Alex. Campbell, Los Angeles.

Advisory members include Douglas Bonn, Edward Morris, Sally J. Goepp, Daniel Dean, Marian Lokes, Francis D. Teaf, David M. Shearer, Jr., Alan C. Cunningham, William A. Lippincott, Jr., and Russell S. Callow.

MRS. THOMAS J. GARLAND

Following is a copy of a letter sent to the relatives of Mrs. Thomas J. Garland by the Rev. Dr. Croswell McBee, Chairman of the Clerical Brotherhood of the Diocese, at the first meeting of the Brotherhood held since the death of the late Bishop's widow:

At the first meeting of the Clerical Brotherhood of the Diocese of Pennsylvania, since the death of Mrs. Thomas J. Garland, I was requested to inform you, the relatives of Mrs. Garland, of our feeling of sincere regret at her death, and of our sympathy with you in your bereavement.

Mrs. Garland is honored by us for her constant devotion to her distinguished husband, the former Bishop of Pennsylvania, and for her deep interest in his work in the Diocese. She will be remembered with affection by many friends who, mourning the personal loss sustained in her passing, realize she would gladly obey the summons to follow her beloved husband to the place where he awaits her, a summons come from Him who in His Providence doeth all things well.

Sincerely yours,
CROSWELL MCBEE,
October 2, 1933 *Chairman*

Some Views of Bishop White

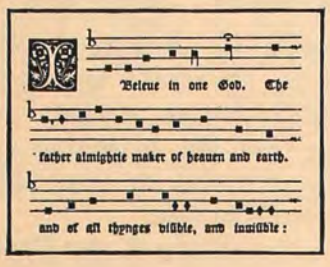
Those interested can obtain a few of several tracts published years ago by The Episcopal Tract Society of Philadelphia.

TITLES

1. ***"Bishop White and the American Episcopal Church."***
2. ***"Sketch of the Beginnings of the Church in the United States."***
3. ***"The Church in England and the Episcopal Church in America."***

PRICE: TEN CENTS EACH

Apply to **Mr. Richard Ormiston,** care of The Episcopal Tract Society, in the Church House, 202 S. 19th Street, Philadelphia.



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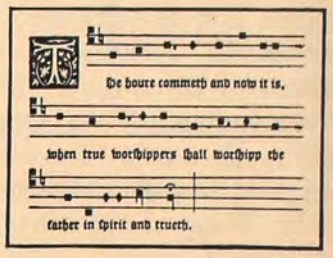


"King's English"

One who is neither a philologist nor a phonetician may be presuming somewhat to write upon the subject of correct pronunciation of English in singing. Yet the subject is so important to choirmasters and choirs, and so little discussed in any detail in these circles, that it may not be amiss to make some general observations relative to it, and to call attention to a number of glaring faults that are being perpetuated in our American choirs, chiefly through carelessness.

At the outset let us clearly understand that we are concerned here with *pronunciation,* not with *enunciation.* The latter has to do with distinctness of articulation, while the former has to do with proper sounds and accents. A man may pronounce his English correctly but fail to enunciate distinctly enough to be perfectly understood, let us say at a distance, or when singing. It is just as true, alas, that one may mispronounce his English and yet be perfectly understood. But who would defend mispronunciation on such grounds?

While a singer is taking great pains to make his musical sounds conform to high standards of art and authority, should he not at the same time be conscientious about his treatment of the words that are the vehicle of his musical art? In fact, does he not risk condemnation of his whole musical performance by listeners whose educated and cultured tastes his mispronunciations offend? On the other hand, if correct pronunciations fall upon unaccustomed ears, and therefore seem to give offense, does not the situation present an opportunity for education? In this enlightened age and in this enlightened country we should have the courage to make a stand for what we know to be correct and authoritative.

But what is correct and authoritative in pronunciation? We recognize that living language is undergoing growth and change, and what is rejected by some authorities may be accepted by others. But for the purposes of American choirmasters a present safe guide is Webster's Dictionary.

In the introductory matter to the unabridged edition of this dictionary there is a section called "A Guide to Pronunciation," which deals with its subject scientifically and exhaustively. Chapters I, II, III, and IV should be read and digested by anyone who wants to know the whys and wherefores of pronunciation. In the light of this authority let us see what conclusions we may reach with regard to a few of the many phases presented.

One point must be agreed upon before we go further—we are approaching pronunciation from the angle of church music; we shall be purists, if you like; we shall not condone colloquialisms, nor be satisfied with the elisions incidental to rapid conversation. We shall deal with what Webster's Dictionary refers to as "the very formal speech of special occasions." If we start making concessions, we may become hopelessly entangled. A good speaker may, in rapid speech, say *'nd* for *and,* but a good choir singer should not do so, for his words need not tumble forth so rapidly as to necessitate it. In fact, should such a contraction be sung to a prolonged note, it would become ridiculous. The dropping of the letter *h* in *him, his,* etc., not so easily defended even in rapid speech, should be shunned in singing.

The proper syllabification of a word sometimes corrects a mispronunciation. Such a word, for example, as *glory* is often heard pronounced with the *r* added to the first syllable, thus: *glor-y,* which induces an incorrect sounding of the *o.* If the *r* be correctly placed in the second syllable, the *o* very naturally receives its long sound. *Possess* is another such word, often mispronounced *po-ssess.* The first syllable is *pos,* which easily determines the sound of *o.* Some other words in this category are: *de-scend, be-lieve, de-spise, cor-rect, pe-tition.* (Not always does syllabification disclose the correct pronunciation, however, as may be observed in the word *di-rect.*)

The sound of *u* is often carelessly made into *oo* in such words as *due, tumult, supreme, duty, lute, tune.*

Final *y* should not become *ee,* but should sound like the *i* in *pin,* in such words as *holy, mercy, heavenly, godly.*

It has become almost traditional in American choirs to pronounce short *a* (as in *hat*) like the Italian *a* (as in *arm*). This is, of course, an abuse of the language, and should not be continued. A perfectly good tonal quality can be produced with the short *a,* although this view is contrary to the opinion prevailing in some quarters.

On the other hand, what Webster's Dictionary calls the "intermediate" *a* should be used in *ask, last, path, pass, staff, clasp, chant, dance, command,* and many similar words. English choirs do not discriminate between the intermediate *a* and the Italian *a,* but pronounce them all like the *a* in *arm.*

A common fault occurs in pronouncing *our.* It should sound exactly like *hour,* not like *are.*

Heaven should be pronounced as one syllable. Composers have mishandled this word in many instances, necessitating the distinct sounding of a second syllable.

Savior (*Saviour*) is a stumbling-block. Webster's Dictionary pronounces the final syllable as *yer,* but this is a concession to rapid speech. The word is in the class with *error, donor,* and other words with *or* endings, all of which are treated the same way. In singing, the best pronunciation of these final syllables would seem to be *or,* not *er.*

And finally, Hymn 509 contains the much mispronounced word *short-lived,* which should rhyme with *arrived.*

Great improvement in the pronunciation of choirs would result from a careful distinction of the various sounds of *e,* of the sound of *wh,* and of *sts* (in *hosts, wastes,* etc.).

Most of these niceties are foreign to our daily usage in conversation, and therefore cause us some self-consciousness when at first practiced. But lack of courage is a poor excuse for lack of care. If we would worship through the medium of English, let us make it the "King's English"!

UNISON SETTINGS FOR CONGREGATIONAL SINGING

The following numbers were composed expressly for congregational singing. They are melodious and short, and their accompaniments are simple.

All are published by the Society for Promoting Christian Knowledge, Northumberland Avenue, W. C. 2, London.

They should be ordered both by title and publisher's number.

"The Office for the Holy Communion," by C. Hylton Stewart. S. P. C. K. Church Music No. 8. Price 2d.

"Te Deum Laudamus," by C. Hylton Stewart. S. P. C. K. Church Music No. 46. Price 3d.

"Magnificat and Nunc Dimittis," by C. Hylton Stewart. S. P. C. K. Church Music No. 4. Price 3d.

STUDYING HYMN ORIGINS

The Rev. George H. Boyd, in charge of Trinity, Solebury, and St. Philip's, New Hope, has been conducting a number of meetings designed to interest communicants and others in the study of hymn origins and their musical setting. The instruction has been given in a series of informal talks out of doors. The Rev. Benjamin Turner, of St. Andrew's, Lambertville, N. J., has assisted by giving several illustrated lectures. Under Mr. Boyd's direction a boys' choir is now being trained at Trinity.

REQUESTS FOR HYMNALS AND ALSO PRAYER BOOKS

The Rev. Thomas A. Meryweather, of the Atonement, Morton, asks if there is any parish which may have any combined Prayer Books and Hymnals it would be willing to let him have for the use of his Church school. He needs about 50. Mr. Meryweather may be reached either at Morton or by telephoning Pennypacker 7645, in Philadelphia.

The Rev. Frederick A. Warden, Rector of Christ Church, Ridley Park, who is also in charge of St. John's Mission, Essington, would like to obtain about 30 of the old Hutchins Hymnals with music for the use of the choir of St. John's Mission. The books now being used by the choir have been in use for so many years that their present condition is deplorable.

REV. ALEX. N. KEEDWELL IS INSTITUTED AS RECTOR

The Rev. Alexander Norman Keedwell, M.A., was instituted by Bishop Taitt as Rector of the Church of the Good Shepherd, Kensington, on Wednesday, October 18, succeeding to the vacancy created by the death of the late Rev. Dr. John A. Goodfellow, who died in February of this year at the age of 87 years. Fr. Keedwell was called to the rectorship early this summer and is the second Rector in the parish history, Dr. Goodfellow's rectorship having begun with the foundation of the work, serving continuously for more than 61 years.

Fr. Keedwell served previously at the Church of the Good Shepherd, Rosemont. He is a graduate of St. Stephen's College and of Oxford University, England, having taken his M.A. degree from the latter in the summer of 1928. Previous to his service at Rosemont he was Rector of St. Luke's Church, Brockport, N. Y.

At the Service of Institution on October 18, the new Rector of the Kensington parish was presented with the keys of the parish by Mr. Horace Budd, Rector's Warden. The congregation numbered upwards of 400. Bishop Taitt, in his sermon, paid a tribute to the late Dr. Goodfellow and to the new Rector, stressing the importance of the pastoral side of the ministry. Other clergy in the Chancel included the Revs. Charles B. Dubell, Robert C. Hubbs, Joseph Manuel, Edward Ritchie, Francis B. Roseboro, Alfred M. Smith, Frank Williamson, Jr.

Choir of Old Christ Church, Philadelphia

Christ Church Choir is of quite recent origin, the boys having sung their first services in church just two years ago. The choir was organized to supplant a small professional organization of ten men and women. The boys were maintained in rehearsals only, three afternoons each week, for some five months before they were allowed to make their first appearance in church as choristers. Mr. Robert H. Cato, Organist and Choirmaster, encountered no small difficulty at the outset because of the fact that there were no boys with any experience to help along. Mr. Cato made the effort to interest boys of the type worthy of serving as choristers, which move proved to be the choir's only salvation in the difficult neighborhood of downtown Philadelphia.

The organization now numbers thirty-five voices. There are twenty-four sopranos, five altos, three tenors and three basses. The boys, practically without exception, live at considerable distances from the church, coming from every section of Philadelphia and the suburbs. They practice Monday and Wednesday afternoons and on Saturday mornings. Full rehearsals are conducted Friday evenings and Sundays before service.

Small silver crosses, as prizes, are awarded periodically to certain boys for such things as excellence in singing, deportment and perfect attendance. A dinner and entertainment is given them at the Christmas season.

Of significance is the fact that the choir in its chanting has never used any pointing other than that found in the back of the New Hymnal, Mr. Cato being an ardent supporter of the speech-rhythm principles in chanting.

Efforts are not directed toward performing a large number of compositions, but rather toward singing as beautifully as possible a more limited program. Barnby, Calkin, Spohr, and composers in their category are neglected.

Mr. Cato, a pupil of the late Lynnwood Farnam, came from Detroit several years ago to assume charge of the music at Christ Church. He has frequently been heard in organ recitals in Philadelphia.

Needless to say, the Rev. Dr. Louis C. Washburn, Rector of Christ Church, takes a just pride in the music of this important historic shrine.

Calvary, Germantown, Commemorates 75th Anniversary

The congregation of Calvary Church, Manheim Street and Pulaski Avenue, Germantown, commemorated the Seventy-fifth Anniversary of its foundation as a parish at a special service on Sunday, October 29, at which the Presiding Bishop of the Church, the Rt. Rev. James De Wolf Perry, and one of Calvary's own sons, officiated with the present Rector, the Rev. Dr. Lewis G. Morris, and preached the anniversary sermon.

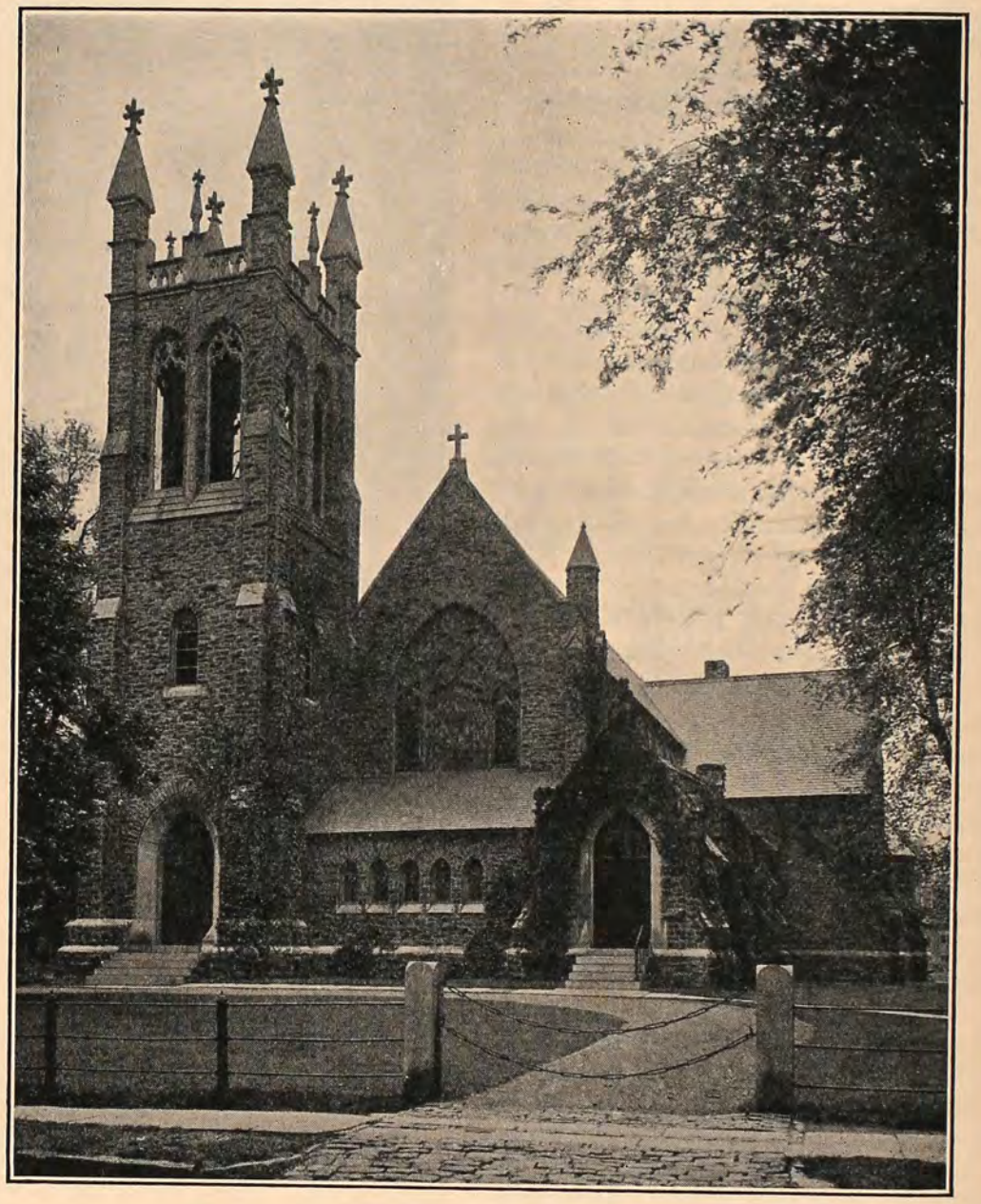
Born in Philadelphia while his distinguished and beloved father, the late Rev. Dr. James De Wolf Perry, was Rector of Calvary, the Presiding Bishop's early religious training was received as a member of the Sunday School of Calvary Church. It was in Calvary he was confirmed and from Calvary he became a Candidate for the ministry, and within its walls, as one of a class of eleven Ordinands on Trinity Sunday, June 9, 1895, the young man who was destined to be the Presiding Bishop of the Church, was ordained to the Diaconate by the late Bishop Whitaker.

Twenty-five years ago when Calvary commemorated the Fiftieth Anniversary of its foundation, the father of the Presiding Bishop, who had completed a rectorship of forty-one years in Calvary parish and who had been elected Rector Emeritus, preached the anniversary sermon. On this occasion he reviewed its development from the day in the autumn of 1858 when the organization of the parish was effected at a meeting of a small group of laymen held in "The Episcopal Rooms," at 524 Walnut Street, where the third Bishop of Pennsylvania, the Rt. Rev. Alonzo Potter, and the new Assistant Bishop, the Rt. Rev. Samuel Bowman, who had been Consecrated in August of the same year, had their offices.

Today Calvary Church, with its beautifully appointed church buildings, ministering to the people in a built-up neighborhood, presents a sharp contrast to the community in which this venture of faith had its inception. Seventy-five years ago the neighborhood of Calvary Church was a region of farms and cow pastures. Pulaski Avenue was then known as "Plank Road," extending from "Betton's Lane," now Manheim Street, to the city, with a toll gate at the entrance on the side of the church lot. The keeper of this toll gate also served as sexton of the church.

The lot on which this first Calvary Church was built was the gift of James S. Huber, then a member of the German Reformed communion, and was used by him as pasture for his cows. Later Mr. Huber and his wife were confirmed in Calvary Church. Ground for this first church was broken on November 22, 1858. It was to be a "Gothic Stone Church" and the contract price was $6,370.

On Saturday, April 30, 1859, the Church was Consecrated by Assistant Bishop Bowman, and on the following day the Rev. Thomas K. Conrad, who had been elected Rector in January, 1859, and one of the Wardens, while in the church were approached by a number of children looking for a Sunday School. They received the children, and then and there began the organization of a Sunday School, meeting in the church; a Sunday School building was subsequently erected. This building, a stone structure of two stories, developed into "Calvary Church Academy," and was used as a day school for the children of the community as well as a Sunday School. Its playground was the ground now occupied by the rectory, and on it were trained the youthful cricketers who made the "Young American Cricket Club" a famous group of players.



The Rev. Thomas K. Conrad on February 17, 1863, resigned his rectorship. He was succeeded on March 23, 1864, by the Rev. George A. Strong. In that year additional ground was purchased and a debt was incurred. The Civil War was waging, which tended to divide sentiments and sympathies. On November 1, 1865, the Rev. Mr. Strong resigned. For ten months the church was without a Rector, and during this interim the debt had increased to $5,500.

Finally the Rev. James De Wolf Perry was called to the rectorship of the church from the Diocese of Rhode Island, and on Sunday, May 13, 1866, he took charge. Under his leadership a new birth was given the parish and it steadily progressed in its work and influence, and in the building of the new Calvary Church group of buildings. Always a missionary parish, under Dr. Perry it extended its missionary efforts into adjacent districts.

In 1869 it began a work in Tioga then known as "Kenderton." This resulted in the organization of a parish with the name of "St. George's Kender-

ton." In 1872 this parish joined with the Church of the Resurrection, a feeble parish at Rising Sun, and the union resulted in the present strong parish of the Resurrection at Broad and Tioga Streets. In 1871 it began a missionary work at Nicetown chiefly for the families of those who were employed in the steel works, and this was continued with outstanding results until the need it aimed to supply appeared to be met by other churches planted in the neighborhood. In 1882 the first parochial Branch of the Girls' Friendly Society in the Diocese of Pennsylvania was organized in Calvary Church, and has been continuously since one of the outstanding Branches of this organization.

During virtually its entire history Calvary parish has given of itself to the enrichment and strengthening of the Diocese. It has been served by seven Rectors since its foundation in 1858. Dr. Perry, who was the third Rector, was succeeded by the Rev. James Clayton Mitchell in February, 1908. Mr. Mitchell served until 1915 and was succeeded by the Rev. Franklin Smedley Moore, who resigned in 1920. The Rev. A. R. Van Meter in 1921 became Rector, and in 1929 following Mr. Van Meter's resignation to become Executive Secretary of the Diocese, the present Rector, the Rev. Dr. Lewis G. Morris, took charge.

REV. STANLEY V. WILCOX GIVES FIRST OF SERIES OF BROTHERHOOD TALKS

The first of a series of four special addresses especially designed for members of the Brotherhood of St. Andrew by the Rev. Stanley V. Wilcox, Rector of St. Paul's, Chester, and Chaplain of the Pennsylvania Diocesan Assembly of the Brotherhood, was delivered before a large number of members of the Brotherhood from various parts of the Diocese last month at the Assembly meeting.

The addresses are to be given at intervals during the 1933-34 season of activities of the Brotherhood. The opening address of the series was on "Christian Love." The subjects of the remaining addresses will be on "Brotherhood and Fellowship," "Church Worship" and "Church Service." Last month's meeting of the Assembly was held in the Church of the Messiah, Roosevelt Boulevard; the Rector, the Rev. W. O. Roome, Jr., welcomed the Assembly and led the devotional service. Leon C. Palmer, General Secretary of the National Brotherhood, and Joseph E. J. McGee and George H. Randall, of the "Old Guard" of the Brotherhood in the Diocese of Pennsylvania, who were among the delegates from Pennsylvania to the Fiftieth Anniversary of the Brotherhood, commemorated in St. James Church, Chicago, where the Brotherhood had its beginnings, reported on the celebration. The Rev. William LaRue Witmer, of the Diocese of Harrisburg, who served as Chaplain at Camp Bonsall during the past summer, also reported on the successful work done there with the large group of boys.

Chaplain Wilcox's address was the closing feature of the meeting. Prior to the general meeting there was a meeting of the Executive Committee of the Assembly.

Conference on Physically Handicapped

Mr. S. Mervyn Sinclair, Chairman of the Council for the Blind of the Pennsylvania State Department of Welfare, and himself a blind man, was the guest speaker of the Diocesan Department of Christian Social Service and Institutions at a conference on Work for the Physically Handicapped, conducted by the department in the Church House, on September 25.

The speaker, who was deprived of his sight several years ago, came to the meeting accompanied by one of the specially trained police dogs who serve as guides for the blind. The dog is Mr. Sinclair's constant companion. Mr. Sinclair, who is a communicant of Christ Church, Williamport, since losing his sight has devoted his entire time to work for the blind.

In his address he emphasized the necessity of differentiating between persons suffering from minor handicaps and those with major handicaps when thinking in terms of the service to be rendered. In the latter group he includes the blind, the deaf, the tuberculous, and the cardiac cases. Stress was laid on the importance of developing three phases of service for this group.

The first was Prevention. He stated that ignorance and neglect on the part of the individual are responsible for a large number of preventable cases. Of the 300 cases of blindness reported last year in Pennsylvania, physicians have estimated that 200 might have been prevented. This figure, he said, is applicable to the other major handicaps as well.

Second, Restoration, while mainly in the hands of a physician, is impossible unless the individual can develop toward his handicap the proper mental attitude and emotional reaction. And here, Mr. Sinclair feels, that the Church has an excellent opportunity to be of real help to the individual.

Third, Planning of a definite set-up to provide economic security for the handicapped. He stressed the need of developing some "equalizing scheme" by which the handicapped person will be enabled to compete with others on a more even footing, have a feeling of belonging to the group and cooperating with it.

During the discussion, Mr. Sinclair called attention to the fact that the State Council for the Blind is the only unit of the Department of Welfare specifically developed for the handling of handicapped persons. The work for crippled children and tuberculous patients is under the supervision of the State Department of Health. There is no state-wide work for the deaf. Those handicapped by cardiac diseases have their own state organization which does intensive work in Philadelphia, but is limited in other parts of the State. The State Department of Labor and Industry, in coöperation with the Federal Bureau, is carrying on a program of economic rehabilitation which includes: first, physical care; then, vocational training, and finally, supervised employment.

Upon request, the speaker briefly outlined the Blind Relief Amendment which will be voted upon in the November election in this State. This amendment will alter the Constitution to permit the granting of pensions or gratuities to blind persons of 21 years of age and over. It was stated that in 22 of the States specific provisions have been made for more or less adequate care of the dependent blind.

It was the consensus of the meeting that the facts presented in Mr. Sinclair's very interesting address constituted a challenge to the Church to take a more active part in this important field.

CAN ANYONE HELP OUT WITH THESE REQUESTS

The Rev. James C. Gilbert, of Grace Church, Hulmeville, is so pleased with the help he obtained through THE CHURCH NEWS in getting some pews and other equipment that he feels he must again make a further appeal. The women of the church are looking for a gas stove, a coffee percolator, and a small organ. He thinks there may be someone in the Diocese who will be willing to donate one or more of these articles, and if so, Mr. Gilbert will gladly arrange to call for them.

University Chaplain Reports on His First Year's Work

In his first annual report to the Trustees of the University of Pennsylvania, the Rev. W. Brooke Stabler, official Chaplain of the school, concludes the detailed account of the year's work as having "served to show that the University of Pennsylvania offers an opportunity for religious work second to none in this country and that, with the loyal and continued backing of all who are interested in her welfare, the future holds great promise."

Members of the Church will be interested in Chaplain Stabler's report for several reasons. One is that for a number of years considerable attention has been given by the Diocese to work among students. Another is that the Chaplain was selected from the Episcopal Church when the University, recognizing the importance of religion in the life of the school, decided to add an official Chaplain to its faculty. In order to accept the call of the University Mr. Stabler resigned his office of Secretary for College Work in the Department of Religious Education of the National Council of the Church. In addition to his duties as University Chaplain he is also Boardman Lecturer on Christian Ethics.

In submitting his conclusions on the result of the year's work, the Chaplain points out that while the first year has been encouraging, yet it must be remembered that the enterprise is still in its infant stages. "It is still too soon," he adds, "to draw definite conclusions or make final appraisal. Such a work must of necessity progress slowly."

Under the head of Religious Services the report states that voluntary chapel services were conducted each day, except Saturday, from 12.10 to 12.25 P. M., and on Wednesday from 1.40 to 1.55 P. M. These services were devotional in nature, with seven-minute addresses given each day by the Chaplain. Attendance was small, due particularly to the fact that the vast majority of the students were occupied with classes.

During the Lenten season some thirty-five of the faculty and administration, of the student body, and of the friends of the University, cooperated by giving addresses. Four special all-University chapel services were held in Irvine Auditorium, classes being suspended in the undergraduate schools so that all might attend. The Thanksgiving Week Service was sponsored by the Junior Class, the Christmas Service by the Sophomore Class, Easter Service by the Freshman Class, and the final Chapel Service by the Senior Class. Several students had a part in conducting each of these services, reading the Scripture and giving the prayers. The Choral Society of 150 student voices comprised the choir. Average attendance was about 1,000.

Monthly services were held by the Chaplain in the Nurses' Home of the hospital for the student nurses and also for the convalescent patients in the hospital. Groups of students on several occasions provided the music for these services. As a result of a request that came from the students a Bible Class was conducted by the Chaplain for seven weeks during March and April. In adition to the regular services and meetings the Chaplain made a number of addresses to various groups within and without the University, a total of 104 addresses being made before these groups.

In reporting on Personal Work the Chaplain points out that the more vital results of religious work with college students must of necessity accrue from personal contacts and personal work. Much time was spent in getting to know the students personally, and an increasing number of these contacts, the report states, led to distinctly religious and moral conversations of every description. In addition to maintaining regular office hours each day when students increasingly utilized this opportunity for consultation with the Chaplain, frequent sick calls were made on sick students in the infirmary of the Student Health Center and in the Students' Ward of the University Hospital. Entertaining in the Chaplain's home, the report notes, proved the most effective means of reaching individual students. During the course of the year "open house" was always maintained and approximately 250 students were entertained at meals.

One of the vital needs in any large university, the report points out, is that there be coördination of and cooperation in the activities conducted by various religious bodies, and in this regard the Chaplain believes some progress has been made. The Chaplain from time to time met with the staff of the Christian Association and discussed matters of mutual concern from which beneficial ends have been achieved. Included in these was the arrangement of technical details to enable the denominational groups to secure the names of their respective incoming students more speedily and a study of the religious needs and problems of the University with a view to establishing in the future an altogether satisfactory religious organizational set-up.

Towards the end of the year the Chaplain entertained at his home the secretaries of the Christian Association, the Jewish Rabbi, and the Roman Catholic priest. This step had never been taken before, but the spirit which prevailed, the report states, was so encouraging that the members of these various groups have planned to meet with the Chaplain once a month in the future to discuss matters of common interest and to come to know and understand one another better.

During the coming year it is proposed to substitute for the daily Chapel services informal meetings of various groups at different times and different places, according to the convenience of different groups of students. This substitution is counted upon avoiding the conflict with class sessions and, it is believed, will be really more practical for the highly organized and busy life of a large university.

In addition to these meetings and in view of the success of the four special all-University Chapel Services, the Chaplain proposes to double the number of these special services, classes being suspended in the undergraduate schools on each occasion.

CHURCH CLUB DINNER, DEC. 7

The Annual Dinner of the Church Club will be given this year in the Manufacturers and Bankers' Club, Broad and Walnut Streets, on Thursday evening, December 7. Members are asked to reserve this date. Speakers and other details will be announced later.

DEDICATION OF MEMORIAL CROSS AT ST. GABRIEL'S

During the past month St. Gabriel's Mission, Roosevelt Boulevard at Front Street, was the recipient of a beautiful Processional Cross in memory of Mrs. Louisa Ashmead Reahm, the gift of her husband, Mr. John Reahm, and daughter, Miss Maud B. Reahm. Mrs. Reahm was one of the founders of St. Gabriel's nearly eighteen years ago, and until her death last spring had been Choir Mother from the organization of the vested choir. The Rev. William T. Metz, Priest-in-charge of St. Gabriel's, officiated at the dedication of the memorial on All Saints Day. The Cross was designed and hand made by Hollingsworth Pearce, of this city, who has designed and installed a number of memorials in churches of this and other Dioceses.

Powers and Duties of Commission on Clerical Salaries and Pensions

By the Rev. Francis C. Hartshorne
Chairman of Committee on Canons

Some questions having been raised in the Convention as to the manner in which the Sustentation Fund of the Diocese is administered, it may be of advantage to both clergy and laity to publish the provisions of the Canon on the subject.

THE SUSTENTATION FUND

Canon VII. Sec. VI.

1. The Convention shall from time to time, by Standing Resolution, establish schedules of the minimum salaries to be received by Rectors and Missionaries, and by other Clergymen in the direct employ of the Diocese.

2. For the purpose of augmenting to the minima, as established above, the salaries of Rectors whose Parishes are unable to pay those amounts, there shall be established and maintained a fund to be called, "The Sustentation Fund."

3. The said Fund shall be administered by the Commission on Clerical Salaries and Pensions. The Commission shall present to each Annual Convention an estimate of the amount that will be needed in the next calendar year for the purpose of augmenting the salaries of Rectors as above provided, and for covering the Pension Fund Premiums on the several amounts paid; and for making such payments of Pension Fund Premiums as may be necessary to prevent the occurrence of such arrearages in Pension Fund Premiums in the Diocese as might prevent the Clergy, or their widows and children, from receiving the benefits they should receive from the Church Pension Fund. Said total amount, when approved by the Convention, shall be apportioned among the Parishes in union with the Convention in the same manner as is prescribed for the apportionment of the Episcopal Fund.

4. The Treasurer of the Diocese shall be the Treasurer of the Sustentation Fund.

5. The Treasurer shall, upon recommendation of said Commission, make payments to augment the salaries of Rectors of Parishes to amounts not exceeding the minima fixed by the Convention. He shall also, upon like recommendation, make the payments of Pension Fund Premiums above provided for.

6. The said Commission, may, at its discretion, withhold any of the payments above provided for, in individual cases; *Provided,* That whenever such payments are withheld without the consent of the parties affected, the Commission shall state the facts in its annual report to the Convention.

7. Any Annual Convention, upon recommendation of the Commission, may suspend the right of representation in the Diocesan Convention of any Parish failing to pay its Rector the minimum salary fixed by the Convention; such suspension to continue until terminated by the Convention itself.

The Convention Resolutions in regard to Minimum Salaries are as follows:

CLERICAL SALARIES

Resolution of Convention of 1931

Resolved, That after January 1, 1932, the minimum salary of Rectors, Missionaries and other Clergymen in the direct employ of the Diocese be fixed as follows:

A. At $1,200.00 during the Diaconate.

B. At $1,500.00 (with rectory, if married) for the Clergyman who has been in Holy Orders one year and in Priest's Orders for less than three years.

C. At $1,800.00 with rectory for the Clergyman who has been in Priest's Orders three and not more than five years.

D. At $2,100.00 with rectory for the Clergyman who has been in Priest's Orders for five years.

E. The Commission on Clerical Salaries and Pensions may, in its discretion, with the approval of the Bishop and upon application from the Vestry, bring the salary of the Rector of a Parish up to $2,400.00 with Rectory, *provided* he has been in Priest's Orders eight years or more, and *provided* that with the application for such increase the Vestry shall formally release a part of the Rector's time to be used at the discretion and under the direction of the Bishop for missionary work.

Resolved, That the Commission on Clerical Salaries and Pensions may in its discretion, with the approval of the Bishop, disregard these schedules as to years of service in the cases of men coming into the Ministry late in life, and also in the cases of men coming into our Ministry from other religious bodies with some years of ministerial experience in their former connections.

In all cases the Pension Assessments on that part of the salary of any clergyman paid from Diocesan funds shall be paid from the same funds.

It will be seen from the above that the Commission has almost no discretion in the matter of directing appropriations. It cannot in any case make larger grants than the Canon or the Resolutions authorize, and it MUST make the grants called for, unless less is accepted, or unless the withholding is reported to the Convention, wherein, presumably, any aggrieved parties could appeal from the action of the Commission. The intent of the Canon is that every Clergyman doing work for the Church shall have to live on at least the minimum salary appropriate to his case. If he uses part of his time for work other than

parochial work, what he thus earns is considered part of his salary. When any Rector's total earnings (the Commission has no responsibility for Clergymen who are not Rectors of parishes) fall short of the standard, the Commission MUST make up the difference, unless authorized by the Convention not to do so. Some years ago the Convention did authorize the withholding of grants to parishes that are not able to raise at least $1,200 towards the Rectors' salary, such parishes being directed to work under the Department of Missions.

Also the Commission MUST see that, by the end of the year, the pension premiums of ALL the clergy doing work for the Church in the Diocese during the year are fully paid, and it must pay to the Pension Fund before the end of the year whatever sum may be necessary to make the Diocese fully paid up on the books of the Pension Fund. Otherwise, the widows of each and every clergyman of the Diocese dying during the succeeding year or years would have their usual $1,000 gratuities seriously reduced, if not withheld entirely. These payments on behalf of parishes in arrears with the Pension Fund are usually largely paid back within a few months, but a sum amounting to several thousand dollars often has to be paid at the end of the year and MUST be paid according to the directions of the Canon.

It should be understood that any failure of any parish to pay in full the pension premiums of the clergyman ministering to it seriously affects that clergyman or his family in the matter of pension protection all the rest of his life unless made good, and is not cured by parishes in which he may afterwards serve paying their premiums in full. It was therefore everywhere realized when the Pension Fund was started that some means must be set up to prevent a clergyman's pension protection from being diminished or even destroyed by the inability or unwillingness of any parish to pay premiums on his account. In our Diocese we made use of the existing Sustentation Fund machinery to accomplish this beneficent purpose by enlarging its functions and increasing its funds. And, as above pointed out, this part of the scheme is for the protection not only of the clergy, but also of parishes which, because of the $1,000 gratuity to widows, are assisted in the performance of a moral obligation to the family of clergy dying in their service.

The Commission does not ask the Convention for a sum of money that they would like to be authorized to spend, with the implication that if less were granted they could make it do. Not at all. They have already been authorized and commanded to do certain things, and they, as directed, tell the Convention what their calculations lead them to believe will be NEEDED to perform their duties and give the clergy the protection in all respects that the Canon and Resolutions call for. If that amount were cut down by the Convention or any other body and proved to be too small during the year, grave injury would be done to the clergy and probably some widows. If it should prove to be somewhat larger than actually needed (which it should, for safety's sake), no harm whatever would be done, for the balance would be carried over to the next year and might result, as it has in the past, in reducing the amount asked for for the next year. The Commission, as constituted by the Canon, is an administrative, rather than a discretionary body, and the only way in which its budget could be changed would be by the Convention enlarging or reducing the things the Canon and Resolutions call upon it to do. To take away any of the straw and yet demand the same tale of bricks would be to imitate the anti-semitism of old King Pharaoh!

On the other hand, the Commission is not assumed to be omniscient or able to foresee an abnormal, unexpected and, it is to be hoped, temporary inability of parishes to pay in full the salaries they have promised and of which they are ordinarily capable and desirous of paying their Rectors, and so, in a year like the one in which we have the misfortune to be living, the Commission may find itself regretably without funds to meet new demands which they had no reason to anticipate when they made up their estimates (it may be) more than a year before. For the amount of the assessment recommended to a Convention in May is the amount to be raised and expended during the *next* calendar year.

The Canonical provisions for the constitution and election of the Clerical Salaries Commission is as follows:

"There shall be a Commission of the Diocese to be known as 'The Commission on Clerical Salaries and Pensions,' consisting of the Bishop and three Clergymen and five Laymen, who shall be elected by the Convention every three years, beginning with 1924, for three years. The Commission shall have power to fill vacancies and its membership, and may also, at its discretion, elect additional members, but not to exceed one Clergyman and two Laymen. In either case the members so elected shall serve only until the next Annual Convention."

VISIT THE SUPPLY SHOP

of the

Woman's Auxiliary of the Diocese

Church House Annex

We urge all Parish Auxiliaries to purchase their wool supplies at once, while opportunity remains to buy at last year's prices. Later purchases will cost more.

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The Woman's Auxiliary Department

Edited by MARY B. SPAHR

The World-Wide Quiet Day of Prayer on November 11

A world day of prayer. What a scene those words call up in our minds. If there only could be a real world day of prayer—everyone on earth on his knees at some time during the day. But that, of course, is not possible. And it may not be possible for all Christians to be on their knees at some time during that day. There is, though, in this part of the world, the United States, a possibility of its being true. And it can be true if we, as Churchwomen, catch the meaning of its infinite possibility. For it is the aim of the Church to have all its women join in prayer on this day.

The day is November 11, and the place is your parish Church.

November 11 has come to mean one thing to us—the end of the Great War. On November 11, 1918, the command to cease firing went forth to all the armies then engaged in the fighting that had lasted for four years. Most of us can remember that overpowering sense of relief that went up from our hearts when we realized that at last the guns were silent. No longer were men killing each other. Those four years had been an eternity, and they were so suddenly over.

We have come a long way since then; fifteen years have passed. But how far have we come along the road of understanding? Much of our hysterical hatred, fostered by propaganda, has died down. We no longer wish to persecute every German we see; that is a great thing in itself. But hasn't indifference taken the place of hatred, and isn't that almost as bad? Deflation usually follows hysteria. But soon, human nature being what it is, that sense of deflation begins to pall. Then comes the moment for directed action. It is a dangerous time. There is the great temptation to indulge ourselves in frivolity, and to feel that we have earned it. So we have, but the trouble is that it is very hard to stop being frivolous. It is so much more fun to be gay and thoughtless and let the rest of the world stew in its own juice. But what of that long period of suffering and forbearing? In order to justify its having happened at all it must in some way have made us better. We must have grown in spirit because of it. Otherwise, "what the hell?" Hell indeed.

All of this we have known in the past fifteen years, and the great financial depression came to check us in our mad career. But most of us felt that the depression was not our fault, that it was just another blow from outside. Whether it was our fault or not it laid most of us low and left us gasping. Then, and only then, came that slowly awakening sense of understanding. If we were suffering ourselves, how about everybody else? Weren't they just as badly off as we were? Could anything be done about it? A certain amount could be done, was done, and is being done about it. The great good that has come out of the depression is an overpowering consciousness of the welfare of others. It *does* matter how the rest of the world gets on, and at last we know it. But how are we going to use that knowledge? One way is offered by this world day of prayer. Each Churchwoman can have a part in it. She can go to her parish Church, or any Church for that matter, and spend as little as fifteen minutes in quiet intercession.

We often hear, "What good does prayer do?" "Why should God listen to what I say?" But those of us who pray know what prayer can do. There are so many kinds of prayers. The prayers that go up out of our extremity, the prayers that go up out of our joy, the prayers that go up automatically. But what prayers are better than those calm, thoughtful and reasonable ones that ask for nothing more or less than the grace of God?

With enough of that working in us—and prayer can make it work in us—the horrors and hatreds of the world would be non-existent. That has been said a great many times, and has come to be a hackneyed pronouncement. But everything that is hackneyed was good the first time it was heard. There are still a great many of us who could begin to use the grace of God within us for the first time. This World Day of Prayer offers us an opportunity to use it, and to pray for its increase in us and in all the people of the world.

As November 11, 1918, marked a final day of war and bloodshed, let November 11, 1933, be a day of consecration for every woman of this Diocese.

Free prayer leaflets for intercessions may be obtained at the Church House, Room 32. See that every woman in your parish has one.

PRAYER OF PREPARATION

Heavenly Father, make plain to us Thy call to renewed Consecration and fuller Blessing through a Great Day of Common Devotion in Contrite Prayer. Awaken our Understanding; Enkindle our Love; Stir our Wills to Noble Purpose; that we may, on our Quiet Day of Prayer, truly offer Ourselves—our Souls and Bodies—a Living Sacrifice for the Service of Redeeming Love. Amen.

WOMEN OF DIOCESE UNITE TO WORK CO-OPERATIVELY FOR CHURCH'S PROGRAM

Under the auspices of the Diocesan Field Department, upwards of four hundred women, representing virtually all organizations of women in the Diocese, attended a luncheon meeting on the 1934 Program of the Church, on October 11, in the Penn Athletic Club. It was the first time the women of the Diocese had met to work as a body under the Field Department for the success of the missionary work of the Church.

Mrs. John E. Hill, President of the Woman's Auxiliary, was Chairman and opened the meeting with a few words describing its purpose. Stirring addresses of information and education were made by the Rt. Rev. Edward M. Cross, Bishop of Spokane, and the Rev. Charles H. Collett, of the National Council.

Rev. C. E. Snowden, Chairman of the Diocesan Field Department and Rector of St. Paul's, Overbrook, in discussing the importance of the Every Member Canvass, said this support can be given not only by getting money, but by spreading interest in the work of the whole Church. Responsibility, he said, must be spread over a larger area and not be put upon the few who have contributed largely in the past. A hundred workers in each parish are not too few to "put over" the Every Member Canvass.

Mr. Collett told of the importance of having the Canvass in each parish. He says it pays each time to have one, and it is more honest to the parishioners to have one, for it spreads information and education. It is educa-

tional, evangelistic, pastoral, and financial. If it is all financial it will fail. No parish is too small to be canvassed and no pledge is too small to be consecrated.

Bishop Cross urged all to go forward, and though we could never do all that we wanted to do, to do all that we could. Bishop Taitt closed the meeting with the Benediction. Each woman who was there must have felt inspired by the zeal of these speakers, and to look forward with renewed strength to the task ahead.

NOVEMBER MEETINGS

Colored Committee, Wednesday, Nov. 1, 10.30 A. M., Church House. Speaker from St. Paul's School, Lawrenceville, Va., is expected.

Diocesan Committee, Wednesday, Nov. 1, 10.30 A. M., Holy Trinity Parish House. Speaker, Rev. E. Sydnor Thomas, St. Barnabas, Germantown.

Domestic Committee, Wednesday, November 8, 10.30 A. M., Church House. Speaker to be announced later.

Foreign Committee, Wednesday, November 15, 10.30 A. M., Church House. Speaker, Miss Etta McGrath, who has worked for many years in Japan.

Indian Hope, Wednesday, November 22, 11 A. M., Church House. Speaker to be announced later.

JUNIOR AUXILIARY PLANS

The Executive Board of the Junior Woman's Auxiliary of the Diocese, at its meeting last month, devoted considerable attention to a discusion of the Program for 1933-34 and plans for volunteer service during that period. Through the Social Service Committee it is planned to include work for St. Martha's House and for the Episcopal Hospital in its lending library, occupational therapy department, Children's Ward, and in motor corps service in taking cripples to clinics and patients from the hospital to the Convalescent Home. The Dramatic Committee, under the direction of its chairman, Miss Miriam Cairns, in coöperation with Mrs. William Kent, is giving a play for the Churchwoman's Club on November 7 in connection with the two-days Bazaar which the club is giving at its clubhouse, 134 So. 22nd street.

T. F. T.

UNEMPLOYMENT COMMITTEE

One of the women to whom we are giving employment showed signs of great weakness while visiting the office the other day. So old and frail, one would like to feel she need never work again. The meagre allowance of work is not providing sufficient food to sustain her little strength, and when forced to acknowledge this her answer was: "Never mind, you are doing the best you can." There are others who have shown the same fine, uncomplaining spirit. These women demand our respect and make us want to help. Winter needs have caused many of our old workers to ask to be re-employed. Our waiting list numbers forty-one.

THE SUPPLY DEPARTMENT

The following letter has just been received from a missionary in Tennessee:

> "During the past winter the number of appeals which have come to us for clothing have been unprecedented. This territory throughout the mountains has been practically devoid of any industry which could afford work for these people, and while most of them have had home gardens to rely upon for food, clothing has been a very difficult problem. We have not given away goods from our linen room except in a few cases where we knew the circumstances would not permit the people involved to bring produce in for barter, or where physical conditions have prevented working out the value of the materials received."

Our Diocese is responsible for supplying five of these missions with serviceable second-hand clothing. If you will call us up, we shall be glad to give you an address where your things will be gratefully received.

A. P. P.

A DAY WITH THE INDIANS

The Indian Hope Committee of the Woman's Auxiliary Branch of St. James Church, 22nd and Walnut streets, has arranged to hold "A Day with the Indians," on November 28, and extends a welcome to all women of the Diocese to come. There will be a number of interesting speakers, including the Hon. J. Henry Scattergood, who was Assistant Indian Commissioner in the Hoover administration; Dr. Frank G. Speck, head of the Department of Anthropology at the University of Pennsylvania, an eminent authority on Indians, and Sister Annie Horner, of the Church Army, formerly connected with St. Ambrose Church, in this city, and who has been for a number of years a missionary worker among the Sioux Indians in South Dakota. The purpose of the meeting is to give information on the customs and habits of the Indians and to give an intimate description of the work that the Church and the United States government is doing for the red man.

GIRLS' FRIENDLY SOCIETY 1933-1934 PROGRAM SHOWS MANY VARIED ACTIVITIES

The Girls' Friendly Society is facing an active winter. As usual, there will be a number of Diocesan events under the direction of the Activities Department, Mrs. Percy G. Hall, Chairman. The list includes a group visit to the Planatarium at the Franklin Institute, a Social Service Supper, a Devotional Evening (during Lent), and a trip to the Morris Arboretum when spring blossoms there once again.

The basketball teams have already begun to practice for the league games; 28 teams hope to take part in the league this year. The champions of last season—Trinity, Oxford, team—now hold the Diocesan Cup. Mrs. A. Clyde Schock, Chairman for Recreation, has added swimming to basketball, as a group activity for G. F. S. members. Through a very happy arrangement with the Germantown Y. W. C. A., the G. F. S. has the use of the pool there for one evening a week.

Service for Missions and the community will occupy, as always, much time in the Branches. The National Money Object this year is raising a pledge for the work at St. Barnabas Mission to Lepers, Kusatsu, Japan. There, among the lepers, there is a G. F. S. Branch; the candidates who are free of the disease are in a separate group by themselves. Pennsylvania Branches will contribute their voluntary gifts to this object, as well as meeting their Diocesan quota of work taken from the Supply Bureau.

At the meeting of the Council on October 4, Mrs. John E. Hill, President of the Woman's Auxiliary, was present for the first time as a member of the Council and brought the greetings of the Auxiliary. Mrs. Spiess, Diocesan President, has been made a member of the Executive Board, Woman's Auxiliary. This opportunity to better understand each other's work argues well for a strengthening of the women's work in the Diocese.

(Continued on page 66)

CHURCH TRAINING SCHOOL

(Church Training and Deaconess House)

Diocese of Pennsylvania

offers a two-year course preparing women for Foreign, Domestic or City Mission Work, Religious Education Leadership, Christian Social Service, Parish Work or for The Order of Deaconess.

For detailed information apply to

MISS ETHEL M. SPRINGER, Dean

708 SPRUCE ST. PHILADELPHIA, PA

Which shall it be?

Thanks-getting dinner at home, or Thanks-giving Dinner

BY THE SEA?

AT HOME there will be work and worry—a turkey to select and stuff and roast, vegetables to prepare, cakes and pies to make, flowers to buy and arrange, the table to set, glass, china and silver to wash afterward—the maid to mollify.

At Chalfonte-Haddon Hall it will be just fun—your own table. Your own individual turkey with a variety of good things to go with it to suit every taste. When you're full to bursting, how you will welcome a brisk hike on the Boardwalk with the tang of the ocean in your nostrils!

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ATLANTIC CITY

(Continued from page 65)

A Branch has been organized at the Chapel of St. Simon the Cyrenian with an enrollment already exceeding sixty. Mrs. Helen L. Fontelera is Branch President, and seldom has a new Branch begun with more enthusiasm. The Branch at the Ascension, Rhawnhurst, inactive for a year, has been reorganized, by request of the girls themselves. Mrs. James McClintock will continue as Branch President.

Don't fail to see the Christmas cards on sale for the benefit of the G. F. S. Religious and secular cards, unusual and inexpensive. Write or phone for samples if you cannot call at the office, 202 So. 19th street. Office hours, 11 to 1, Monday to Friday, inclusive, Room 35. Phone, Spruce 6650.

DAUGHTERS OF THE KING

The 118th Diocesan Assembly of the Daughters of the King will be held Tuesday evening, November 14, in the parish house of the Mediator Chapel, 51st and Spruce streets, West Philadelphia. Supper will be served at six o'clock, tickets fifty cents, and two very interesting speakers are promised for this time. A most cordial invitation to attend this meeting is extended to the Clergy and women of the Diocese. Supper reservations may be made before November 10 by sending names to Mrs. Jos. L. Harrison, 937 E. Stafford street, Germantown, Philadelphia, Diocesan Secretary.

LEAGUE FOR THE ISOLATED

The Church League for the Isolated will hold its next meeting on Wednesday, December 6, at 2 P. M., in the Church House, to which all those who are interested will be welcome. Canon Earp, of the Church of the Redeemer, Bryn Mawr, was the Celebrant at the Corporate Communion on Thursday, October 5, in the Bishop's Chapel, at the Church House, and addressed the business meeting afterwards. His theme was consecration; inspiration to begin, and power to follow, follow and never to give over. In proportion as we sit at Jesus' feet with Mary, shall we be able to give the practical service of Martha. Plans were made at the October meeting for the Quiet Day of Prayer on November 11, Armistice Day, and material to be used by our intercessors was distributed.

LETITIA GLENN BIDDLE

MORE THAN 250 REGISTER FOR THE NORMAL SCHOOL

The night the Diocesan Normal School opened, the lobby of the Church House was as congested as Broad and Chestnut streets at noon.

Every nook and cranny of the Church House was swarming with people. Where did they all come from? The registration cards tell the story. In compiling them after the second session it was found that over 250 people have registered from some 80 parishes.

These cards also show that the students like a number of classes to choose from. For instance, the member of the Altar Guild will take the Altar Guild course, then perhaps go to the New Testament or Educational Work of the Parish course.

The supper registrations nearly stumped those in charge, but they managed to serve 110 the first week and 135 the second. Holy Trinity is very generous in their help to make the school comfortable at these suppers.

SUNDAY SCHOOLS ARRANGE FOR MEETING THIS MONTH

The Sunday School Association of the Southeastern District of the Convocation of Chester, comprising 20 parishes and missions, will hold its next meeting on Tuesday, November 7, at St. Stephen's, Clifton Heights. There will be a business meeting at 5.30 P. M., followed by an address on the work of pupils in Junior and Senior High Schools by Mrs. Stanley Rogers, Director of Religious Education at St. Mary's, Ardmore. Supper will be served at 6.30 P. M. At 7.45 P. M. the Rev. Herbert L. Johnson, head of the Diocesan Normal School and Rector of St. Paul's Church, South Philadelphia, will be the speaker at a service in the church. Miss Elisabeth Frazier, Field Worker of the Diocesan Department of Religious Education, will be in charge of the exhibition of study materials and publications.

ATTENDANCE OF CLERGY IS INSTITUTE FEATURE

Upwards of three hundred attended the Sixty-third Annual Church School Institute of the Diocese, held October 2, at Holy Apostles, at which Dr. Adelaide Case, of Columbia University, was the principal speaker. One of the outstanding features of the Institute was the large attendance of the Clergy of the Diocese. Dr. Case spoke

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to the whole group on "Creative Teaching," and gave many examples from actual experience. New attitudes toward teaching formed the general outline of the discussions. Unusual interest was manifested in the exhibition of materials and new publications which were on display. The supper was served by the Young Peoples' Fellowship, after which Bishop Taitt made a stirring address.

MARYLAND CHURCH HOME VISITED BY BIBLE CLASS

Under the leadership of their teacher, Mrs. Samuel E. McCord, members of the Women's Bible Class of Calvary Church, Conshohocken, on Thursday, October 5, made a visitation to the Children's Home, at Easton, Md., a Church institution for girls conducted by the Diocese of Easton. For approximately twenty years this Bible Class has provided each year a complete winter and spring outfit for girls in this institution, and last month's visit to the home was the first which the members of the class had ever made.

Ever since its organization many years ago the Women's Bible Class of Calvary has been an active and constant supporter of all missionary work undertaken by or through the parish, and its members always have been responsive to any service they have been called on to perform. The Girls Friendly Society in this parish, which is one of the outstanding branches of that organization in the Diocese, was an outgrowth of the Bible Class.

COLORED CHURCHWORKERS RE-ELECT REV. DR. YOUNG

The Tenth Provincial Conference of Churchworkers among Colored People in the Province of Washington, at its meeting in Charles Town, West Virginia, last month re-elected as President for the sixth time the Rev. Dr. Edgar C. Young, Vicar of Phillips Brooks Memorial Chapel, this city. The Rev. E. Sydnor Thomas, Rector of St. Barnabas, Germantown, also was re-elected as Necrologist. The subject of the Conference was "Facing the Modern World." Bishop Coadjutor Strider, of West Virginia, welcomed the Conference at the opening meeting in Charles Town, and the following day when the Conference met in Perryville, Va., it was welcomed there by Bishop Coadjutor Goodwin, of Virginia. On the closing night of the Conference in Charles Town, Bishop Gravatt, of West Virginia, made an inspiring address. The Rev. James M. Deaver, of St. Christopher's Mission, Philadelphia, and the Rev. W. Alfred Wilkins, assistant to the Rev. Dr. Young at Phillips Brooks Memorial, read papers, the former on "The Relation of the Church to Civic Problems," and Mr. Wilkins on "The Church and Its Relation to Modern Amusement."

Confirmation Appointments for November and December

November 1.—Wednesday.
Evg.—Doylestown, St. Paul.

November 3.—Friday.
Evg.—Weldon, St. Peter.

November 5.—Twenty-first Sunday after Trinity.
A. M.—Pottstown, Christ Church.
P. M.—Royersford, Epiphany.
Evg.—Phoenixville, St. Peter.

November 12.—Twenty-second Sunday after Trinity.
A. M.—Torresdale, All Saints.
P. M.—Eddington, Christ Church.
Evg.—Andalusia, Redeemer.

November 15.—Wednesday.
Evg.—Fallsington, All Saints.
Evg.—Edgeley, St. Paul.

November 16.—Thursday.
Evg.—Oak, St. Paul.

November 19.—Twenty-third Sunday after Trinity.
A. M.—Whitemarsh, St. Thomas.
P. M.—Ambler, Trinity.
Evg.—Gwynedd, Messiah.

November 22.—Wednesday.
A. M.—Germantown, St. John Baptist.

November 24.—Friday.
Evg.—Conshohocken, Calvary.

November 26.—Sunday next before Advent.
A. M.—Bridgeport, Christ Church.
P. M.—Valley Forge, Washington Memorial.
Evg.—Germantown, St. Barnabas.

November 29.—Wednesday.
Evg.—Germantown, Epiphany.

December 1.—Friday.
Evg.—Stonehurst, St. Giles.

December 3.—First Sunday in Advent.
P. M.—Phila., St. James the Less.
Evg.—Kensington, St. Barnabas.

December 6.—Wednesday.
Evg.—Roxborough, St. Timothy.

December 8.—Friday.
Evg.—Germantown, Nativity Chapel.

December 10.—Second Sunday in Advent.
A. M.—Germantown, St. Luke.
P. M.—Ardmore, St. George.
Evg.—Holmesburg, Emmanuel.

December 14.—Thursday.
Evg.—Perkiomen, St. James.

December 17.—Third Sunday in Advent.
A. M.—Germantown, Calvary.
P. M.—Phila., Incarnation.
Evg.—Phila., St. Paul.

December 20.—Wednesday.
Evg.—Roxborough, St. Alban.

December 22.—Friday.
Evg.—Manayunk, St. Mary.

December 24.—Fourth Sunday in Advent.
A. M.—Germantown, St. Peter.
P. M.—Rhawnhurst, Ascension.
Evg.—Phila., St. Matthias.

December 25.—Christmas Day.
P. M.—Phila., Merciful Saviour.

December 31.—First Sunday After Christmas.
A. M.—Rockledge, Holy Nativity.

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MASSACRE OF ASSYRIANS THREATENS EXTINCTION OF THIS ANCIENT CHURCH

"In commending the Assyrian Church in its present plight to the sympathetic consideration of Church people one naturally thinks of the Diocese of Pennsylvania," writes the Rev. Dr. W. C. Emhardt, Counselor of Ecclesiastical Relations of the Nation Council, in a letter to THE CHURCH NEWS, directing attention to the threatened extermination of that ancient Church by hostile Iraqui and Kurds.

"The first contact with these harassed people was made possible, in 1835, by the generosity of a Philadelphia parish," Dr. Emhardt says. "The congregation of Old St. Andrew's Church provided the funds for the first visit of the Rev. Horatio Southgate (later Bishop) to Turkey and Kurdestan.

"When, after a lapse of years, in 1833, a meeting was called by the Archbishop of Canterbury to develop a constructive educational program, the Bishop of Pennsylvania (Dr. Stevens) represented the American Church.

"The late war and consequent migration destroyed the work of the Archbishop of Canterbury's Assyrian Mission. Again the Diocese of Pennsylvania figured. A priest of the Diocese arranged with the Archbishop of Canterbury a temporary transfer of responsibility to the Episcopal Church. The missionary appointed under this agreement, the Rev. John B. Panfil, is also a priest of the Diocese of Pennsylvania.

"When it became necessary to send the young Patriarch abroad for education, in 1924, the privilege of securing a suitable place was accorded to a priest of the same Diocese.

'When Lady Surma, the aunt of the Patriarch, visited America in behalf of the stricken Assyrians, Philadelphia was made the center of her activities, and made the most generous response to her appeal.

"Today, the recipients of this attention are facing the greatest catastrophe of their fateful history. The Patriarch, Mar Shimmon, and his aunt, Lady Surma, are exiled and living in Cyprus.

"The stories of the massacres are well authenticated. The people are segregated in small communities in the midst of hostile Iraqui and Kurds. The surviving women and small children are wandering and often starving refugees. Nothing can be gained by rehearsing the horrors of the massacres. The Iraqi seem to be more thorough than the Turk, and the practical extermination of the most ancient Christian nation is by no means a remote possibility."

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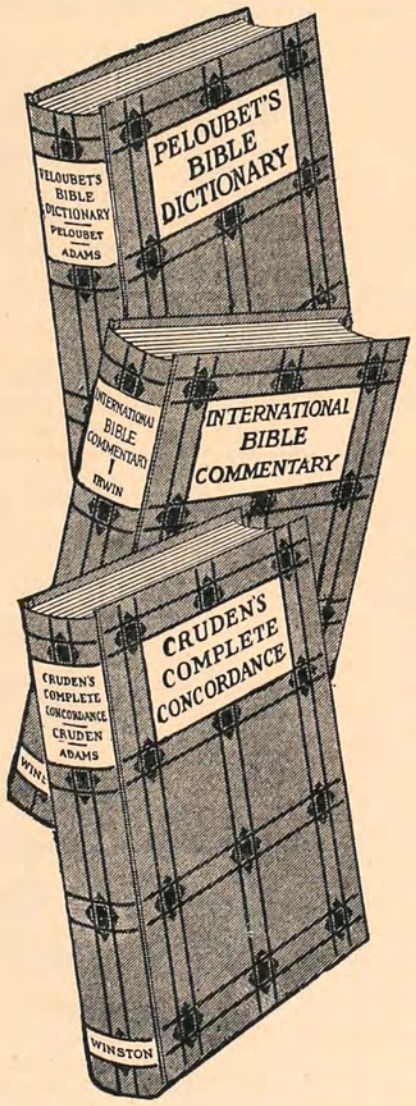

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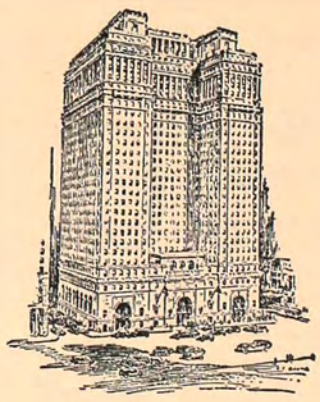

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